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**ARTHUR MEE'S CHILDREN'S BIBLE**







JESUS PASSES BY

*From the beautiful picture of the Calling of Matthew, by Clement Skilbeck*

*The*  
**CHILDREN'S BIBLE**

**THE GREATEST BOOK  
IN THE WORLD  
IN ITS OWN WORDS**

**ARRANGED BY  
ARTHUR MEE**

**ILLUSTRATED FROM THE  
ART GALLERIES OF THE WORLD**

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## THE LOVELIEST THING IN THE WORLD

*Here is the noblest thing that God has given to man : it is the oldest and most living book in the world.*

*Through thousands of years of time it has come to us. It begins as far back beyond Jesus as He is from us ; for us it is indeed the great book with Jesus in the midst.*

*When we are stirred by the thought of the wonders of this world it may occur to us sometimes that there is nothing much more wonderful than this—that in these days of millions of books, and of thousands of millions of papers, there is no other printed page with power to touch the hearts of men as this book does.*

*It is yellow with age, and travel-stained. It has come through many ages, many hands, and many lands. It has come out of the world of Noah and his ark, of Abraham and his flock, into a world their shepherd races could not dream of ; but it has come inspired with such a power as our own world can hardly understand. It comes to us, in the stress and strain of our life today, like music from a far country. It is like cooling waters in a hot and thirsty land. It is like a still small voice that speaks to a troubled soul in the night and says, Be strong and of a good courage.*

*It has a wondrous story. It is seventy books made into one. It was written by hundreds of men through a thousand years. It begins with a poem and ends with a dream, and between the poem and the dream are some of the greatest and wisest and most beautiful things that men have ever written.*

*It may seem strange that all mankind should be interested in Abraham and Jacob, wandering about with their flocks four thousand years ago. It may seem strange that men who have all the stories in the world to read should turn to Joseph and his Brethren, and read it with tears in their eyes. Yet there are no stories like them anywhere. There is no speech anywhere like the great speech of Moses before he went up into the mountain to die. There is nothing more romantic than the story of the young man who went out to find his father's asses and found a kingdom. There is nothing more wistful than the story of Ruth. There are no friends in history more wonderful than Jonathan and David. There is no poetry like the Psalms. There is no prose like Isaiah. There is no drama like Job. If we think of the Bible as only a treasure-house of literature it has never been equalled since books began.*

*Yet, running through this story-book is one of the most impressive and eventful records of the history of mankind. We see a shepherd marching across the desert with his flocks. We see his children multiplying as the sands of the sea. We see them marching through nearly a thousand years, from one captivity to another—from bondage in Egypt, through glory in Jerusalem, to the waters of Babylon where they sat down and wept; and it seems to us that between these two captivities this race passes through the experiences of mankind—of struggle and privation, of hunger and despair, of the delight of victory and the misery of defeat; through the experience of the fear of doom for sin, the yearning after something great, the thrill of something nobly done, and then the slipping back. The whole range of human emotion is in this record of the race that marched from the banks of the Nile with Moses, arrived in Jerusalem with David, and was carried captive to Babylon by Nebuchadnezzar.*

*And all the while this old, old tale was being told, written in fragments on the strange writing materials of the ancient world. Now it would be on a cylinder made of heated clay, now on an animal's skin, now on the dried leaves of a papyrus plant, now on a brick of mud and straw, now on hundreds of clay tablets. In such romantic ways the Bible has come down to us. The early records would be set down and guarded as a precious heritage. As time went on they would be brought together and written in a finer style, to be a great book of the Law, copied out on long papyrus rolls; and at last the ancient rolls would be collected in the Temple as the sacred possession of the Chosen Race.*

*Twenty-five hundred years have gone since some of the greatest chapters in the Bible were written, in the Book of Deuteronomy, and Shakespeare himself could not have made them better than they are. Yet they were written by some unknown man, who was afraid to let his work be seen, and hid it in the Temple. He was, like many other unknown men who helped to make this book, one of the noblest writers of words who ever touched a papyrus roll or held a pen to paper. We like to think that his words were known to Jesus, for the whole of the Old Testament was in the Temple when Christ stood up to speak there nineteen hundred years ago, and most of it was old even then, for Jeremiah knew Deuteronomy. The youngest part of the Bible is eighteen centuries old; the oldest part is twenty-five or thirty centuries as we have it.*

*So that we see in this book a picture of the world made for us by men who lived thousands of years ago, and we may take the Bible as the most dramatic witness on the Earth of the evolution of the human mind. In those days when there first came to them the conception of God,*

*the Children of Israel imagined their Jehovah as the Guardian of the tribe, with neither interest nor pity nor mercy for those outside the tribe. It is only as the ages pass in the Bible that the vision of a God without compassion gives way to the vision of God as the loving Father of us all ; and it was not till the Prophets that there dawned on the world the sublime conception of God sustaining all His people in His Everlasting Arms.*

*When Paul was writing his famous Letters, in the days when there were still in Jerusalem people who had seen Jesus passing by or had heard His last cry on the Cross, part of the Bible had long been established as the Hebrew Scriptures, and Christianity, in its very earliest days, found in existence, in some form or other, the whole of the Old Testament with which we are familiar.*

*It was Paul himself, writing that a new time was come and that Faith was above the Law, who laid the foundations of the New Testament. Little can he have realised it, but it was fitting that the man who saved Christianity from becoming the gospel of a narrow sect should found for us that New Testament which is the crown and glory of this Book of Books.*

*Though Jesus spoke the Aramaic tongue, the separate books which grew into the New Testament were written in Greek, except St. Matthew's Gospel, which was in the language Jesus used. Paul, writing the first part of the New Testament about twenty years after the Crucifixion, would write on sheets of papyrus about the size of this page of type, and his letters would then be joined in a roll. The four lives of Jesus came probably in the last forty years of the first century, after the disciples had realised that Jesus was not returning to the world immediately as they had expected, and that some record, therefore, should be made of what He did and said.*

*Whereas the Old Testament covers about two thousand years of authenticated history, written often at as great a distance from the events as we are from the Conquest or from Alfred, the New Testament covers only a century, and was written when it could still be verified. The stories it tells were set down in many gospels and epistles, of which a few outside the Bible still exist, but none of these has the true ring of the Gospels.*

*When the New Testament was first made into English by John Wycliffe poor men would give a load of hay for a loan of Paul's Letters ; and in those early days, when Bibles were rare and men hardly dared possess them openly, people would carry them secretly to the Continent, or wall them up in their houses. Since then our English Bible has become known in over five hundred tongues, and scattered freely wherever sunshine falls.*

*Here, in these pages, is the vital essence of this book that is too great and wonderful for words. We who speak the tongue that Shakespeare spake should thank God for our Bible every day. It is our priceless heritage, for it has fixed our faith in God. But it has done something else, for it fixed the very language that we speak. Twelve hundred years ago the Venerable Bede died dictating his translation of St. John. A thousand years ago King Alfred translated the Psalms. Five hundred years ago John Wycliffe put the Latin Bible into English. Four hundred years ago William Tyndale gave our race an even prouder gift than Shakespeare gave us, for he wrote out in the common language of the English people the whole Bible from Hebrew and Greek.*

*It must for ever be remembered as perhaps the noblest service rendered to the world in any age by any man of our race, and for us who speak the tongue that Tyndale wrote his English version of the Bible is a heritage not unworthy of our lovely Motherland. It fixed our English speech, and it was the basis of that Authorised Version of the Bible which was made three hundred years ago and is beyond compare in literature. It has kept fixed and living for ever the language that is covering the Earth.*

*If men must have wonders in these days, here is a wonder for them. This book was written by unknown men before men had paper to write on. It was made into an Authorised English Version by forty-seven men of whom not one wrote anything on his own account, though they made this book the greatest English book of any age. As far as is known it was never authorised by Parliament or any other body, but it made its way like music, and day by day it rings in the hearts and echoes through the lives of men in every land beneath the Sun.*

*Here is the fine gold of it, in its own immortal words, with no word added and no word altered. It is the old Bible in a new form. Generally the Old Testament is printed in full, with all its genealogies, its frequent repetitions, its records of reigns of innumerable kings who waxed and waned and passed as a watch in the night. The demands of the ancient Jewish chroniclers bequeathed to us a mass of detail suiting the people two thousand years ago but hardly needed now, and hampering the free flow of this wondrous story. Did Paul himself not seem to complain of these endless genealogies in one of his letters to Timothy? Packed with this ancient detail, the greatest book in the world has usually been produced as the most formidable volume that any man knows, forced into thirty thousand verses of microscopic type, as if it were a book for reference rather than for reading.*

*This volume does not aim to take the place of the complete record of the Jewish race. That abides, imperishable, for exhaustive study. But it is felt that the glory of the Bible is not dimmed by presenting it here without the fullness of the ancient Chronicle. It is felt that it has come about, owing to the way the Bible has been produced for us, that this book, containing within it the solution of all the world's problems, bringing us consolation and healing for all this world's sorrows, lies in our homes often as a dictionary lies, its wonder and power and beauty hardly dreamed of by the generation growing up, whose business it will be to save this fallen world.*

*The idea behind this volume is that the Bible has no rival among books ; that it is in truth the greatest story-book, the greatest children's book, the greatest men and women's book, anywhere in the world ; and that it would be disaster irretrievable if there should grow up a generation not familiar with it, and so denied that sense of power and mystery that nothing else on Earth can give.*

*Therefore the Bible is here presented, in all its beauty and all its tenderness, with all the heroism, all the inspiration, all the grandeur of our old English Bible, but with none of those passages that have made it impossible hitherto to produce it in ordinary readable form. It is produced not as a reference book, but as a book to read. The 250,000 words that everybody wants are here, preserved so that the Bible narrative is practically unbroken, practically complete in its own incomparable language, with all the hallowed beauty of the text.*

*It is believed that in this volume, telling the whole Bible story in the Bible's own words, from Genesis to Revelation, the dearest lover of the Book of Books will find nothing missing that the heart desires. There have been selections from the Bible before. There have been Bibles rewritten in the language of our time. There have been Bibles adapted for various ages or for various tastes. But as far as is known no edition of the Bible has ever been made like this. Here is the very heart of the most wonderful book ever put into the hands of a child, packed with the greatest stories ever told, thrilling with wonder, stirring with eloquence, throbbing with the soul of poetry, touched with the spirit of adventure, glowing with romance and heroism and beauty, filling the eyes with tears and the heart with pity and the soul with a quenchless faith. Here is this matchless book, inspired by God and fashioned under His control by the hands of men, prepared for the children of the world in the hope that they will come to it for the faith on which they may mount up with wings as eagles, strong in their trust that He who set us here will lead us and sustain us unto the Perfect Day.*

ARTHUR MEE



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THE OLD TESTAMENT

THE BEGINNING OF THE WORLD

## The Great Opening Chapters of the Bible

**I**N the old days when the Bible was still a collection of fragments written on stone or skin or stamped in clay, long before the fragments were drawn together in seventy pieces and made into the greatest book in the world, the words with which the book begins were given a simple name. Before they were called Genesis in Greek, the Jews called them In the Beginning.

**T**HAT is what they are, the story of the beginning of the world as the writers of the Bible were inspired to tell it in the days when the only scientists were poets. In all the ages since then the story they told has never been surpassed. It remains the supreme Poem of Creation, the matchless conception of the beginning of things, the Genesis of this wonderful world.

**W**E see, in these opening pages of the Bible, why this book has lived while other books have perished. We see why the Bible stands today, among the millions of books that men have written, supreme above them all. For this story of Creation, unmatched for its vivid simplicity and its marvellous beauty, has in it something far more wonderful than these things. It has in it the very inspiration of what the knowledge of ages has revealed to us concerning the beginning and development of the world.

**B**EHIND this Poem of Creation, behind this fragment of history leading to the family story of Abraham, the shepherd from whom the Jewish race descended, was the dim dawning of two great ideas—the way of God with man and the way of man with the world. In those very early days, as in a glass darkly, this wonderful family, battling with famine and flood under Noah, or crossing the Syrian plains under Abraham, felt the power of an Unseen God directing them.

**T**HE Chosen People of the Lord, as this race proudly called itself, believed what the profoundest minds today believe—that God is leading man to some great destiny. In the very first pages of the Bible this sublime idea is born.

**A**ND here we see the dawn of the wonderful conception of what men now call Evolution, the creation and gradual unfolding of the life of the world. We see how, in six great periods called Days, God shaped the Earth and gave it Light, divided the Land and the Waters, breathed life into Plants and Animals, and at last set Man in a garden, with the power to overcome evil, to battle with Nature, and, confident in the assurance that natural laws shall not fail, to win dominion over every living thing. It is what the wisest men believe today.

## THE SIX DAYS

**I**N the beginning God created the heaven and the earth. The earth was without form, and void ; and darkness was on the face of the deep. And the Spirit of God moved on the face of the waters.

God said, Let there be light, and there was light ; and God divided the light from the darkness. God called the light Day and the darkness Night.

*And the evening and the morning were the first day.*

God said, Let there be a firmament in the midst of the waters, and let it divide the waters ; and God made the firmament, and divided the waters under the firmament from the waters above, and called the firmament Heaven.

*And the evening and the morning were the second day.*

God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear ; and God called the dry land Earth ; and the gathering together of the waters called he Seas.

God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind ; and it was so.

*And the evening and the morning were the third day.*

God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs and seasons, for days and years ; and let them be for lights in the firmament of the heaven to give light upon the earth. And it was so.

God made two great lights—the greater light to rule the day, and the lesser light to rule the night ; he made the stars also, and set them in the firmament of heaven to give light upon the earth.

*And the evening and the morning were the fourth day.*

God said, Let the waters bring forth abundantly the moving creature that hath life, and the fowl that may fly above the earth in the open firmament of heaven ; and God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind ; and God blessed them, saying, Be fruitful and multiply, and fill the water in the seas, and let fowl multiply in the earth.

*And the evening and the morning were the fifth day.*

God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind ; and God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth after his kind ; and God saw that it was good.

God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the

air, and over the cattle, and over all the earth, and over every creeping thing upon the earth.

So God created man in his own image, in the image of God created he him ; male and female created he them. God blessed them, and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth.

God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree yielding seed ; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat. And it was so.

*And the evening and the morning were the sixth day.*

Thus the heavens and the earth were finished, all the host of them. On the seventh day God rested from all his work ; and God blessed the seventh day, and sanctified it.

### THE GARDEN OF EDEN

In the day that God made the earth and the heavens, and every plant of the field, the Lord had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the ground ; and God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

God planted a garden eastward in Eden, and out of the ground made to grow every tree that is pleasant to the sight and good for food, the tree of life in the midst of the garden, and the tree of knowledge of good and evil. And God took the man and put him into the garden of Eden, to dress it and to keep it ; and commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die.

God said, It is not good that the man should be alone ; I will make him a helpmeet for him. Out of the ground God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature was the name thereof. Adam gave names to all cattle, to the fowl of the air, and to every beast of the field ; but for Adam there was not found a helpmeet.

And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and God made a woman, and brought her unto the man ; and they were man and wife.

Now the serpent was more subtle than any beast of the field, and he said unto the woman, Yea, hath God said ye shall not eat of every tree of the garden ? And the woman said, We may eat of the fruit of the trees, but of the fruit of the tree in the midst of the garden God

hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. The serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil.

When the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit and gave unto her husband with her.

And they heard the voice of God, walking in the garden in the cool of the day ; and Adam and his wife hid from the presence of the Lord.

The Lord God called unto Adam, and said, Where art thou ? and he said, I heard thy voice in the garden, and was afraid, and I hid myself. He said, Hast thou eaten of the tree whereof I commanded thou shouldest not eat ? and the man said, The woman thou gavest me gave me of the tree, and I did eat.

God said unto the woman, What is this that thou hast done ? and the woman said, The serpent beguiled me, and I did eat.

The Lord said unto the serpent, Because thou hast done this thou art cursed above all cattle, and above every beast of the field ; dust shalt thou eat all the days of thy life. Unto the woman he said, In sorrow thou shalt bring forth children, and thy husband shall rule over thee. And unto Adam he said, Cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken. Dust thou art, and unto dust shalt thou return.

Therefore God sent him forth from the garden of Eden, to till the ground from whence he was taken. He drove out the man, and he placed at the east of the garden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

### CAIN AND ABEL

Eve bare Cain and his brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground.

Cain talked with his brother, and it came to pass, when they were in the field, that Cain rose up against Abel and slew him.

The Lord said unto Cain, Where is Abel thy brother ? and he said, I know not : am I my brother's keeper ?

And he said, What hast thou done ? The voice of thy brother's blood crieth to me from the ground. Now art thou cursed from the earth. When thou tillest the ground it shall not yield to thee her strength ; a fugitive and a vagabond shalt thou be.

Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid ; and I shall be a fugitive and a

vagabond in the earth, and it shall come to pass that every one that findeth me shall slay me.

The Lord said unto him, Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. The Lord set a mark on Cain, lest any finding him should kill him ; and Cain went out from the presence of the Lord, and dwelt in the land of Nod.

### THE GREAT FLOOD

It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men were fair, and they took them wives of all which they chose. There were giants in the earth in those days, and the children became mighty men, men of renown.

God saw that the wickedness of man was great in the earth, and it repented the Lord that he had made man. And the Lord said, I will destroy man from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

Noah was a just man and perfect, and Noah walked with God. And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them ; and, behold, I will destroy them. Make thee an ark of gopher wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. And, behold, I do bring a flood of waters, and every thing that is in the earth shall die. But with thee will I establish my covenant ; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives. And of every living thing, two of every sort shalt thou bring into the ark, to keep them alive with thee ; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

Thus did Noah ; according to all that God commanded, so did he.

And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation. And Noah went in, and his sons, and his wife, and his sons' wives with him. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days that the waters of the flood were upon the earth ; the rain was upon the earth forty days and forty nights.

The flood was forty days upon the earth ; and the waters increased and bare up the ark, and it was lift up above the earth, and went upon the face of the waters. All the high hills that were

under the whole heaven were covered. Fifteen cubits upward did the waters prevail ; and the mountains were covered. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing, and every man. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.

The waters prevailed upon the earth a hundred and fifty days.

### THE ARK UPON THE WATERS

God remembered Noah, and every living thing, and all the cattle with him in the ark ; and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep and the windows of heaven were stopped, the rain from heaven was restrained, and the waters returned from off the earth continually.

After the end of the hundred and fifty days the waters were abated and the ark rested in the seventh month on the mountains of Ararat. The waters decreased continually until in the tenth month were the tops of the mountains seen.

And it came to pass at the end of forty days that Noah opened the window of the ark and sent forth a raven, which went forth to and fro until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated. But the dove found no rest for the sole of her foot, and she returned, for the waters were on the face of the whole earth ; then he put forth his hand, and took her into the ark. And he stayed yet other seven days ; and again he sent forth the dove out of the ark ; and the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not unto him any more.

Noah removed the covering of the ark and looked, and, behold, the ground was dry. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth every living thing that is with thee, both fowl, and cattle, and every creeping thing that creepeth on the earth, that they may breed abundantly and be fruitful, and multiply.

And Noah went forth, his sons, his wife, and his sons' wives with him ; every beast, every creeping thing, every fowl, and whatsoever creepeth on the earth, went forth out of the ark. And Noah builded an altar unto the Lord, and the Lord said in his heart, I will not again curse the ground for man's sake. *While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.*

God blessed Noah and his sons, and said unto them, Be fruitful

and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, upon every fowl of the air, upon all that moveth on the earth and upon all the fishes of the sea : into your hand are they delivered. But at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man. And you, be ye fruitful, and multiply ; bring forth abundantly in the earth.

And God spake unto Noah, and to his sons with him, saying, Behold, I establish my covenant with you, and with your seed after you, and with every living creature. This is the token of the covenant I make between me and you and every living creature for perpetual generations : I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. It shall come to pass, when I bring a cloud over the earth, that the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature.

### THE TOWER OF BABEL

The sons of Noah that went forth of the ark were Shem, and Ham, and Japheth ; of them was the whole earth overspread. Unto them were sons born after the flood, and by these were the nations divided.

The whole earth was of one language and one speech.

It came to pass, as they journeyed from the east, that they found a plain in the land of Shinar and dwelt there ; and they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone and slime for mortar. And they said, Go to, let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

The Lord came down to see the city and the tower ; and the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do, and now nothing will be restrained from them which they have imagined to do. Go to, let us go down and confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad upon the face of all the earth ; and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth, and from thence did scatter them abroad.

These are the generations of Shem. Shem begat Arphaxad two years after the flood, and Arphaxad begat Salah, and Salah begat Eber . . . and Terah begat Abram, Nahor, and Haran ; and Haran begat Lot. And Abram and Nahor took them wives. The name of Abram's wife was Sarai ; she had no child. Terah took Abram, and Lot, and Sarai, and they went forth from Ur of the Chaldees to go into the land of Canaan ; and they came unto Haran, and dwelt there.

THE OLD TESTAMENT

THE RISE OF THE CHILDREN OF ISRAEL

## The Story of a Wonderful Family

**T**HIS is the story of the rise of a wonderful family. It begins about four thousand years ago and goes on for about a thousand years.

**D**ESCENDED from Noah, Abraham was the pastoral patriarch of his shepherd people, dwelling with their flocks in the Syrian plains. Rich in cattle and silver and gold, he set out in search of new lands, and we see in these pages one of the earliest pictures of a desert caravan, the slowly-moving camels with their women and children, the shepherds and their flocks, and the safe arrival at last, after the long march across the scorching Syrian sands, in Palestine.

**T**HERE, in the rich land of Canaan, were born Isaac and Esau and Jacob; and there was born Joseph, whose coat of many colours has found its way into the story-books of every land.

**W**E may imagine Abraham setting out from the plains of Syria about the time Hammurabi was establishing his famous Laws in Babylon, probably in the year 2200 B.C., forty centuries ago. In two generations more came Joseph, and while he lived the Children of Israel were driven out of Canaan by famine, and dwelt in the land of Egypt. Here they grew fruitful and multiplied abundantly, and by the year 1300 B.C. they had become so mighty that "the land was filled with them."

**H**ERE we read two of the rarest stories ever told by mortal men: the love-story of Jacob, who served for Rachel long years "that seemed to him so many days for the love he bore her"; and the dramatic story of Joseph and his Brethren, which even now, across thirty centuries of time, can hardly be read without tears.

**T**HIS story, then, tells us of two great periods of the family history, the period before the life of Joseph, during which Abraham and his descendants settled in Canaan, and the period after his death, during which his descendants lived in Egypt in great prosperity. Between the two stood this rare and romantic figure, the boy with his coat of many colours, and the man who wore the gold chain of Pharaoh.

**H**ERE continues the story of the great Covenants between God and Man—with Adam, to whom He gave dominion on the Earth; with Noah, to whom He promised that the world should be drowned no more; with Abraham, whose seed should cover the Earth; with Moses, to whom He promised that He would bless the Hebrew race; with David, whose seed should be established for ever.

## ABRAHAM GOES OUT

**N**ow the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee ; and I will make of thee a great nation. I will bless thee, and make thy name great ; and thou shalt be a blessing. I will bless them that bless thee and curse him that curseth thee ; and in thee shall all families of the earth be blessed.

So Abram departed, and Lot went with him. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth into Canaan.

Abram was very rich in cattle, in silver, and in gold ; and Lot also had flocks, and herds, and tents. The land was not able to bear them that they might dwell together, for their substance was great.

There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle, and Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee ? Separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right ; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, even as the garden of the Lord. Then Lot chose him all the plain of Jordan, and Lot journeyed east ; and they separated the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners exceedingly. And the Lord said unto Abram, after Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest to thee will I give and to thy seed for ever. And I will make thy seed as the dust of the earth. Arise, walk through the land in the length and in the breadth of it, for I will give it unto thee.

Then Abram removed his tent and dwelt in the plain of Mamre, and built there an altar unto the Lord.

Now Abram's wife bare him no children, and she took Hagar her maid, the Egyptian, and gave her to Abram to be his wife. He went in unto Hagar ; and her mistress was despised in her eyes ; but when Sarai dealt hardly with her she fled from her face.

The angel of the Lord found her by a fountain of water in the wilderness, and he said, Whence camest thou, and whither wilt

thou go ? She said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress. I will multiply thy seed exceedingly, that it shall not be numbered for multitude. Thou shalt bear a son, and shalt call his name Ishmael. And he will be a wild man ; his hand will be against every man, and every man's hand against him. And she called the name of the Lord that spake unto her, *Thou God seest me*. And Hagar bare Abram a son ; and Abram called his name Ishmael.

### THE BIRTH OF ISAAC

When Abram was ninety years old and nine the Lord appeared and said unto him, I am the Almighty God ; walk before me, and be thou perfect. I will multiply thee exceedingly.

And Abram fell on his face, and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. I will make thee exceeding fruitful, and will make nations of thee, and kings shall come out of thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God. As for Sarai thy wife, Sarah shall her name be, and I will bless her, and give thee a son, and she shall be a mother of nations ; kings of people shall be of her.

Sarah bare Abraham a son in his old age, and Abraham called his son Isaac. And the child grew, and Abraham made a great feast. And Sarah saw the son of Hagar the Egyptian mocking, wherefore she said to Abraham, Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son Isaac.

### HAGAR AND ISHMAEL

This thing was very grievous in Abraham's sight because of his son, and God said unto Abraham, Let it not be grievous in thy sight because of the lad ; in all that Sarah hath said unto thee hearken unto her voice, for in Isaac shall thy seed be called. And also of the son of the bondwoman I will make a nation, because he is thy seed.

Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it to Hagar, and sent her away ; and she wandered in the wilderness of Beersheba. The water was spent in the bottle, and she cast the child under one of the shrubs. She sat her down over against him a good way off, as it were a bowshot ; for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said, What aileth thee, Hagar ? Fear not ; for God hath heard the voice of the lad. Arise, lift up the lad, and hold

him in thine hand, for I will make him a great nation. And God opened her eyes, and she saw a well of water ; and she filled the bottle with water, and gave the lad drink.

God was with the lad, and he grew, and dwelt in the wilderness, and became an archer. He dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt.

#### THE TEMPTATION OF ABRAHAM

It came to pass that Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son ; and on the third day Abraham lifted up his eyes, and said to his young men, Abide ye here with the ass, and I and the lad will go yonder and worship.

And Abraham took the wood and laid it upon his son ; and he took the fire in his hand, and a knife ; and they went together. And Isaac spake unto his father, and said, My father ; and he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt offering ? And Abraham said, My son, God will provide himself a lamb for a burnt offering ; so they went both of them together. And Abraham built an altar and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood ; and stretched forth his hand to slay his son.

And the angel of the Lord called unto him, Abraham, Abraham ; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him ; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes and looked, and, behold, behind him a ram caught in a thicket by his horns ; and Abraham took the ram and offered him up in the stead of his son.

And the angel called unto Abraham out of heaven and said, Because thou hast done this thing, and hast not withheld thy son, thine only son, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the sea shore. And in thy seed shall all the nations of the earth be blessed.

So Abraham returned unto his young men, and they rose up and went to Beersheba.

#### ISAAC AND REBEKAH

Abraham was old, and well stricken in age ; and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant, that ruled over all he had, Swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell ; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant took ten camels and departed ; he arose and went to Mesopotamia unto the city of Nahor. He made his camels

to kneel down without the city by a well of water at the time of the evening, the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water ; and the daughters of the men of the city come. And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also ; let the same be she that thou hast appointed for thy servant Isaac.

### REBEKAH AT THE WELL

And it came to pass, before he had done speaking, that Rebekah came out, with her pitcher on her shoulder. The damsel was very fair to look upon ; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord, and she hastened, and let down her pitcher, and gave him drink. And when she had done giving him drink she said, I will draw water for thy camels also ; and she hastened, and emptied her pitcher into the trough, and ran again unto the well, and drew for all his camels. And the man, wondering at her, held his peace.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, Whose daughter art thou ? Tell me, I pray thee : is there room in thy father's house for us to lodge in ? And she said unto him, I am the daughter of Bethuel the son of Milcah ; we have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the Lord, and he said, Blessed be the Lord God of my master Abraham, who hath led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

Rebekah had a brother, and his name was Laban, and Laban ran out unto the man, and he said, Come in, thou blessed of the Lord, for I have prepared the house, and room for the camels. And the man came into the house, and there was set meat before him to eat ; but he said, I will not eat until I have told mine errand. And he said, Speak on.

He said, I am Abraham's servant. The Lord hath blessed my master greatly, and hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. My master's wife bare a son to my master when she was old ; and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell, but shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I came this day unto the well, and, behold, Rebekah came forth with her pitcher

on her shoulder ; and I bowed down my head and blessed the God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

Then Laban and Bethuel answered, The thing proceedeth from the Lord : we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife.

When Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth, and brought forth jewels and raiment, and gave them to Rebekah ; he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night ; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days ; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way ; send me away that I may go to my master. And they said, We will call the damsel ; and they called Rebekah, and said unto her, Wilt thou go with this man ? And she said, I will go. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels and followed the man ; and the servant took Rebekah, and went his way.

Isaac went out to meditate in the field at the eventide ; and he lifted up his eyes, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us ? and the servant had said, It is my master : therefore she took a veil, and covered herself.

The servant told Isaac all things that he had done, and Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife ; and he loved her. Then Abraham gave up the ghost and died in a good old age, an old man and full of years ; and was gathered to his people. And it came to pass that God blessed his son Isaac ; and Isaac dwelt by the well Lahai-roi.

### JACOB AND ESAU

Isaac was forty years old when he took Rebekah to wife, and when her days were fulfilled, behold, there were twins. The first (red, all over like a hairy garment) they called Esau, and his brother was called Jacob. The boys grew ; Esau was a cunning hunter, a man of the field, and Jacob was a plain man, dwelling in tents.

Isaac loved Esau, because he did eat of his venison ; but Rebekah loved Jacob. Jacob sod pottage ; and Esau came from the field, and was faint, and Esau said to Jacob, Feed me, I pray thee, with that

pottage, for I am faint. Jacob said, Sell me this day thy birthright. Esau said, Behold, I am at the point to die ; what profit shall this birthright do to me ? and he sold his birthright to Jacob. Then Jacob gave Esau bread and pottage of lentils ; and he rose up, and went his way. Thus Esau despised his birthright.

It came to pass that when Isaac was old, and his eyes were dim so that he could not see, he called Esau his eldest son, and said unto him, My son, behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me some venison ; and make me savoury meat, such as I love, and bring it to me that I may eat, that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son, and spake unto Jacob, saying, My son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids, and I will make them savoury meat for thy father, such as he loveth ; and thou shalt bring it to thy father that he may bless thee before his death.

And Jacob said to his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver ; and shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son ; only obey my voice, and go fetch me them. And he went, and brought them to his mother ; and his mother made savoury meat, such as his father loved.

### THE SIN OF JACOB

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob ; and she put the skins of the kids upon his hands, and upon his neck ; and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father : and he said, Here am I ; who art thou, my son ? And Jacob said unto his father, I am Esau thy firstborn ; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said, How is it thou hast found it so quickly, my son ? And he said, Because the Lord thy God brought it to me.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father ; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, so he blessed him. And he said, Art thou my very son Esau ? And he said, I am. And his father said unto him, Come near now, and kiss me, my son ; and he came near and kissed him ; and he said, God give thee of the dew of heaven, and the fatness of the earth, and



THE SPIRIT OF GOD MOVED ON THE FACE OF THE WATERS

*By Briton Riviere*

*See page 3*



THE FIRST DAY



THE SECOND DAY



THE THIRD DAY



THE FOURTH DAY



THE FIFTH DAY



THE SIXTH DAY

THE SIX DAYS

*By Sir Edward Burne-Jones, from photographs by Frederick Hollyer*

plenty of corn and wine. Let people serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee.

### THE BITTER CRY OF ESAU

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of his father, that Esau his brother came in from his hunting, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And his father said unto him, Whō art thou ? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who ? Where is he that hath taken venison, and brought it me, and I have blessed him ?

When Esau heard the words of his father he cried with a great and exceeding bitter cry, and said, Bless me, even me also, O my father. And he said, Thy brother came with subtlety, and hath taken away thy blessing. And he said, Is not he rightly named Jacob ? for he hath supplanted me these two times : he took away my birthright, and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me ?

And Isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him ; and what shall I do now unto thee, my son ?

Esau said, Hast thou but one blessing, my father ? Bless me, even me also, O my father. And Esau lifted up his voice and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above ; and by thy sword shalt thou live, and shalt serve thy brother ; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from off thy neck.

And Esau hated Jacob and said in his heart, The days of mourning for my father are at hand ; then will I slay my brother Jacob.

These words of Esau were told to Rebekah ; and she sent and called Jacob and said unto him, Behold, thy brother Esau doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice, and arise, flee thou to Laban my brother, and tarry with him a few days, until thy brother's anger turn away, and he forget that which thou hast done to him. Then I will send and fetch thee.

### JACOB'S DREAM

And Jacob went out from Beersheba toward Haran. And he lighted upon a certain place, and tarried there ; and he took the stones and put them for his pillows, and lay down to sleep. And he

dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed. Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; I will not leave thee. And Jacob awaked out of his sleep, and said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone he had put for his pillows, and set it up; and he called the name of that place Bethel, and vowed a vow, saying, If God will be with me, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

### THE SEVEN YEARS OF JACOB

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it, for out of that well they watered the flocks; and a great stone was upon the well's mouth. Thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well.

Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. He said unto them, Know ye Laban the son of Nahor? And they said, We know him. He said unto them, Is he well? And they said, He is well, and, behold, Rachel his daughter cometh with the sheep.

While he yet spake with them Rachel came with her father's sheep, for she kept them; and it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son, and she ran and told her father.

It came to pass, when Laban heard the tidings of his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he abode with him the space of a month.

Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for naught ? Tell me, what shall thy wages be ?

And Laban had two daughters ; the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed ; but Rachel was beautiful and well favoured. And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter. Laban said, It is better that I give her to thee than that I should give her to another man ; abide with me.

And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her.

Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast, and it came to pass in the evening that he took Leah his daughter, and brought her to him. And he said to Laban, What is this thou hast done unto me ? Did not I serve with thee for Rachel ? Wherefore then hast thou beguiled me ? And Laban said, It must not be so done in our country, to give the younger before the firstborn. We will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and he gave him Rachel his daughter to wife also. And he loved Rachel more than Leah, and served seven other years.

### JACOB MEETS HIS BROTHER

Jacob went on his way, and sent messengers before him to Esau his brother unto the land of Seir. And he commanded them, saying, Thus shall ye speak unto my lord Esau : Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now, and I have oxen, and asses, flocks, and menservants, and womenservants, and I have sent to tell my lord, that I may find grace in thy sight.

The messengers returned to Jacob, saying, We came to thy brother Esau, and he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and distressed ; and he divided the people with him, and the flocks, and herds, and the camels, into two bands, and said, If Esau come to the one company, and smite it, then the other company shall escape.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me Return unto thy country, and to thy kindred, and I will deal well with thee : I am not worthy of the least of all the mercies thou hast shewed unto thy servant, for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, and the mother with the children. Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night ; and took of that which came to his hand a present for Esau his brother—two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty mule camels with their colts, forty kine, and ten bulls, twenty she asses and ten foals. He delivered them into the hand of his servants, every drove by themselves, and said, When Esau my brother meeteth thee, and asketh thee, Whose art thou ? and Whither goest thou ? and Whose are these before thee ? thou shalt say, They be thy servant Jacob's ; it is a present sent unto my lord Esau ; and, behold, he is behind us. So went the present over before him, and himself lodged that night in the company.

And Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said, What is thy name ? And he said, Jacob. And he said, Thy name shall be no more Jacob, but Israel, for as a prince hast thou power with God and men, and hast prevailed. And he blessed him there, and Jacob called the name of the place Peniel.

Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men ; and he passed over, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him ; and they wept. And he lifted up his eyes and saw the women and the children, and said, Who are those with thee ? And he said, The children which God hath graciously given thy servant.

Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves ; and after came Joseph near, and Rachel.

And he said, What meanest thou by all this drove which I met ? He said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother ; keep that thou hast unto thyself.

Jacob said, Nay, I pray thee, if now I have found grace in thy sight, receive my present at my hand ; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing, because God hath dealt graciously with me. And he urged him, and he took it.

And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me ; and if men should overdrive them one day all the flock will die. Let my lord, I pray thee, pass over before his servant, and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it ? Let me find grace in the sight of my lord.

So Esau returned that day on his way to Seir, and Jacob journeyed to Succoth, and built him a house, and made booths for his cattle.

And God appeared unto Jacob and blessed him, and said, Thy name shall be called Israel. And God said unto him, I am God Almighty; be fruitful and multiply; a nation shall be of thee, and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee.

And Jacob set up a pillar of stone, and called the name of the place Bethel. And they journeyed from Bethel, and there was but a little way to come to Ephrath, and Rachel died; and Jacob set a pillar upon her grave.

Jacob came unto Isaac his father, unto Hebron, where Abraham and Isaac sojourned; and Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.

### JOSEPH AND HIS BRETHREN

Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Joseph, being seventeen years old, was feeding the flock with his brethren. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren they hated him, and could not speak peaceably unto him.

Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed.

Behold, we were binding sheaves in the field, and, lo, my sheaf arose, and stood upright, and, behold, your sheaves stood round about, and made obeisance to my sheaf.

His brethren said to him, Shalt thou indeed reign over us, or shalt thou have dominion over us? And they hated him yet the more, for his dreams and for his words.

He dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

His brethren went to feed their father's flock in Shechem, and Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. Go, I pray thee, see whether it be well with thy brethren and with the flocks, and bring me word again.

And he lodged there that same night ; and took of that which came to his hand a present for Esau his brother—two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses and ten foals. He delivered them into the hand of his servants, every drove by themselves, and said, When Esau my brother meeteth thee, and asketh thee, Whose art thou ? and Whither goest thou ? and Whose are these before thee ? thou shalt say, They be thy servant Jacob's ; it is a present sent unto my lord Esau ; and, behold, he is behind us. So went the present over before him, and himself lodged that night in the company.

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So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold he was wandering in the field ; and the man asked him, saying, What seekest thou ? He said, I seek my brethren ; tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence ; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him ; and we shall see what will become of his dreams.

Reuben heard it, and he delivered him out of their hands and said, Let us not kill him. Shed no blood, but cast him into this pit and lay no hand upon him (that he might rid him out of their hands, to deliver him to his father again).

### THE COAT OF MANY COLOURS

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him, and they took him, and cast him into a pit. The pit was empty ; there was no water in it.

And they sat down to eat bread ; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood ? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him, for he is our brother. And his brethren were content.

Then there passed by Midianites merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites, for twenty pieces of silver ; and they brought Joseph into Egypt.

And Reuben returned unto the pit ; and, behold, Joseph was not in the pit, and he rent his clothes. And he returned unto his brethren and said, The child is not ; and I, whither shall I go ?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood ; and they brought it to their father, and said, This have we found ; know now whether it be thy son's coat or no.

And he knew it, and said, It is my son's coat ; an evil beast hath devoured him. Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he refused to be comforted, and he said, I will go down into the grave unto my son mourning.

Thus his father wept for him.

## JOSEPH GOES DOWN INTO EGYPT

Joseph was brought down to Egypt ; and Potiphar, an officer of Pharaoh, captain of the guard, bought him of the Ishmeelites.

The Lord was with Joseph, and he was a prosperous man ; he was in the house of his master the Egyptian.

His master saw that the Lord made all that he did to prosper in his hand, and Joseph found grace in his sight, and he served him. He made him overseer over his house ; all that he had he put into his hand.

And it came to pass that the Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had, in the house and in the field. He left all that he had in Joseph's hand, and he knew not aught he had, save the bread he did eat.

Joseph was a goodly person, and well favoured ; and it came to pass, after these things, that his master's wife cast her eyes upon Joseph ; but he hearkened not unto her. About this time Joseph went into the house to do his business ; and there was none of the men of the house there within. And she caught him by his garment, and he left his garment in her hand, and fled, and got him out. And when she saw that he had left his garment in her hand, and was fled forth, she laid up his garment by her, until his lord came home ; and she spake unto him saying, The Hebrew servant which thou hast brought unto us came in unto me to mock me ; and as I lifted up my voice and cried he left his garment with me, and fled out. When his master heard the words of his wife his wrath was kindled ; and Joseph's master took him, and put him into prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper committed to Joseph's hand all that were in the prison ; and whatsoever they did there he was the doer of it. The keeper of the prison looked not to anything that was under his hand ; because the Lord was with him, and that which he did the Lord made it to prosper.

## THE BUTLER AND THE BAKER

And it came to pass after these things that the butler of the king of Egypt, and his baker, had offended their lord the king. And Pharaoh was wroth against two of his officers, against the chief of the butlers and the chief of the bakers ; and he put them into the prison, the place where Joseph was bound. The captain of the guard charged Joseph with them, and he served them.

And they dreamed a dream both of them, each man his dream in one night, the butler and the baker of the king of Egypt.

Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. He asked, Wherefore look ye so sadly today ? and they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God ? Tell me them, I pray you. And the

chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me, and in the vine were three branches, and it was as though it budded, and her blossoms shot forth ; and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it. The three branches are three days. Within three days shall Pharaoh lift up thine head, and restore thee unto thy place ; and thou shalt deliver Pharaoh's cup into his hand, after the manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house, for indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head ; and in the uppermost basket there was all manner of bakemeats for Pharaoh, and the birds did eat them.

And Joseph answered and said, This is the interpretation thereof. The three baskets are three days. Within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants ; and he lifted up the head of the chief butler and of the chief baker among his servants. He restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand ; but he hanged the chief baker, as Joseph had interpreted to them.

Yet did not the chief butler remember Joseph, but forgot him.

### PHARAOH'S DREAM

It came to pass, at the end of two full years, that Pharaoh dreamed, and, behold, he stood by the river. There came up out of the river seven well-favoured kine and fat-fleshed ; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed ; and stood by the other kine on the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time, and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them, and the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

It came to pass in the morning that his spirit was troubled, and

he sent and called for all the magicians of Egypt, and all the wise men, and Pharaoh told them his dream, but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker ; and we dreamed a dream in one night, I and he ; and there was there with us a young man, a Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams, and it came to pass, as he interpreted to us, so it was ; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon ; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it ; and I have heard say of thee that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me ; God shall give Pharaoh an answer of peace. The dream of Pharaoh is one : God hath shewed Pharaoh what he is about to do. The seven good kine are seven years ; and the seven good ears are seven years. The seven thin and ill-favoured kine that came up after them are seven years ; and the seven empty ears blasted with the east wind shall be seven years of famine. What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt, and there shall arise after them seven years of famine ; and all the plenty shall be forgotten, and the famine shall consume the land ; it shall be very grievous.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, that the land perish not through the famine.

### JOSEPH RULES OVER EGYPT

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants ; and Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is ? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled ; only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ; and he made him to ride in the second chariot which he had, and they cried before him, Bow the knee. He made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Joseph was thirty years old when he stood before Pharaoh. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

### THE GREAT FAMINE

In the seven plenteous years the earth brought forth by handfuls ; and he gathered up all the food of the seven years, and laid up the food in the cities ; the food of the field, which was round about every city, laid he up in the same. Joseph gathered corn as the sand of the sea, very much, until he left numbering, for it was without number.

The seven years of plenteousness were ended, and the seven years of dearth began to come, and the dearth was in all lands ; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished the people cried to Pharaoh for bread ; and Pharaoh said unto all the Egyptians, Go unto Joseph ; what he saith to you, do.

The famine was over all the face of the earth ; and Joseph opened all the storehouses, and sold unto the Egyptians ; the famine waxed sore in the land of Egypt. All countries came into Egypt to Joseph to buy corn, because the famine was so sore in all the lands.

### THE UNKNOWN BROTHER

Now when Jacob saw that there was corn in Egypt Jacob said unto his sons, Why do ye look one upon another ? Behold, I have heard that there is corn in Egypt : get you down thither, and buy for us from thence, that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren ; for he said, Lest peradventure mischief befall him. Joseph was the governor over the land, and he it was that sold to all the people ; and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. Joseph saw his brethren and knew them, but made himself strange unto them and spake roughly, and said, Whence come ye ? And they said, From the land of Canaan to buy food. Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies ; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons ; we are true men, thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan ; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved : by the life of Pharaoh ye shall not go forth hence except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you ; or else by the life of Pharaoh surely ye are spies.

And he put them all together into ward three days.

### THE TEN SACKS OF CORN

Joseph said unto them the third day, This do, and live, for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison ; go ye, carry corn for the famine of your houses. But bring your youngest brother unto me ; so shall your words be verified, and ye shall not die.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear ; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? Therefore, behold, also his blood is required. And they knew not that Joseph understood them, for he spake unto them by an interpreter.

And he turned himself about from them, and wept ; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way : thus did he unto them. They laded their asses with the corn and departed thence.

As one of them opened his sack to give his ass provender in the inn, he espied his money, for, behold, it was in his sack's mouth ; and he said unto his brethren, My money is restored ; lo, it is in my sack. And their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us ?

They came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying, The man who is the lord of the land spake roughly to us, and took us for spies of the country ; and we said unto him, We are true men ; we are no spies ; we be twelve brethren, sons of our father ; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men : leave one of your brethren here with me, and take food for the famine of your households, and be gone ; and bring your youngest

brother unto me. Then shall I know that ye are no spies, but that ye are true men, so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack ; and when they saw the bundles of money they were afraid.

And their father said unto them, Me have ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee ; deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you, for his brother is dead, and he is left alone ; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

### THE FATHER AND HIS LITTLE SON

The famine was sore in the land, and it came to pass, when they had eaten up the corn they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you. If thou wilt send our brother with us we will go down and buy thee food ; but if thou wilt not send him we will not go down, for the man said, Ye shall not see my face except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me as to tell the man whether ye had yet a brother ? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive ? Have ye another brother ? and we told him according to the tenor of these words. Could we know that he would say, Bring your brother down ?

Judah said unto Israel his father, Send the lad with me, and we will arise and go, that we may live, and not die, both we, and thou, and our little ones. I will be surety for him ; of my hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

Their father said unto them, If it must be so now, do this. Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds. Take double money in your hand ; and the money that was brought again in the mouth of your sacks, carry it again in your hand ; peradventure it was an oversight. Take also your brother, and arise, go again unto the man ; and God Almighty give you mercy that he may send away your other brother and Benjamin.

And the men took that present, and double money in their hand, and Benjamin, and went down to Egypt, and stood before Joseph.

## BENJAMIN STANDS BEFORE JOSEPH

And when Joseph saw Benjamin with them he said to the ruler of his house, Bring these men home, and make ready ; for these men shall dine with me at noon. The man did as Joseph bade, and brought the men into Joseph's house.

And the men were afraid because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

They came near to the steward of Joseph's house, and communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food, and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight ; and we have brought it again in our hand. And other money have we brought to buy food ; we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet ; and he gave their asses provender.

When Joseph came home they brought him the present which was in their hand into the house, and bowed themselves to him to the earth ; and he asked them of their welfare, and said, Is your father well, the old man of whom ye spake ? Is he yet alive ? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me ? And he said, God be gracious unto thee, my son.

And Joseph made haste, for his bowels did yearn upon his brother, and he sought where to weep, and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread.

They set on for him by himself, and for them by themselves ; and they sat before him, the firstborn according to his birthright, and the youngest according to his youth ; and the men marvelled one at another. He took and sent messes unto them from before him, but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him. And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my silver cup in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

## THE CUP IN BENJAMIN'S SACK

As soon as the morning was light the men were sent away, they and their asses ; and when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them say unto them, Wherefore have ye rewarded evil for good ? Is not this it in which my lord drinketh and whereby indeed he divineth ? Ye have done evil in so doing.

And he overtook them, and spake unto them these same words. And they said unto him, Wherefore saith my lord these words ? God forbid that thy servants should do according to this thing. Behold, the money we found in our sacks we brought again unto thee out of the land of Canaan ; how then should we steal out of thy lord's house silver or gold ? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words ; he with whom it is found shall be my servant, and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack ; and he searched, and began at the eldest, and left at the youngest, and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house, and they fell before him on the ground.

Joseph said unto them, What deed is this that ye have done ? And Judah said, What shall we say unto my lord ? What shall we speak, or how shall we clear ourselves ? God hath found out the iniquity of thy servants. Behold, we are my lord's servants, both we and he also with whom the cup is found.

And he said, God forbid that I should do so ; but the man in whose hand the cup is found, he shall be my servant, and, as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant, for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother ? and we said unto my lord, We have a father, an old man, and a child of his old age, a little one ; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father, for if he should leave his father his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you ye shall see my face no more.

And it came to pass, when we came up unto thy servant my father,

we told him the words of my lord, and our father said, Go again, and buy us a little food, and we said, We cannot go down ; if our youngest brother be with us, then will we go down, for we may not see the man's face except our youngest brother be with us.

And thy servant my father said unto us, Ye know that my wife bare me two sons ; and the one went out from me, and I said, Surely he is torn in pieces, and I saw him not since ; and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us, seeing that his life is bound up in the lad's life, it shall come to pass, when he seeth that the lad is not with us, that he will die, and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me ?

#### JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN

Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me.

And there stood no man with him while Joseph made himself known unto his brethren.

And he wept aloud ; and the Egyptians and the house of Pharaoh heard. Joseph said unto his brethren : *I am Joseph ; doth my father yet live ?* And his brethren could not answer him, for they were troubled at his presence.

Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life. For these two years hath the famine been in the land, and yet there are five years in which there shall neither be earing nor harvest. God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God ; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt ; come down unto me, tarry not, and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that

thou hast ; and there will I nourish thee (for yet there are five years of famine), lest thou, and thy household, and all that thou hast, come to poverty.

Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all ye have seen ; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them ; and after that his brethren talked with him.

The fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye ; lade your beasts, and go, get you unto the land of Canaan ; and take your father and your households, and come unto me ; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye : take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff, for the good of all the land of Egypt is yours.

The children of Israel did so, and Joseph gave them wagons, according to the commandment of Pharaoh, and provision for the way. To all of them he gave changes of raiment, but to Benjamin he gave three hundred pieces of silver and five changes of raiment. And to his father he sent after this manner : ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed ; and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, *Joseph is yet alive, and he is governor over all the land of Egypt.*

And Jacob's heart fainted, for he believed them not ; and they told him all the words of Joseph, which he had said unto them. When he saw the wagons which Joseph had sent to carry him the spirit of their father revived ; and Israel said, *It is enough. Joseph my son is yet alive ; I will go and see him before I die.*

### JACOB GOES DOWN INTO EGYPT

Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto God.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee ;



AND IT CAME TO PASS THAT NOAH OPENED THE WINDOWS OF THE ARK  
AND SENT FORTH A DOVE

*See page 7*



HAGAR AND HER LITTLE LAD GO OUT INTO THE WILDERNESS

*See page 12*



JACOB KISSED RACHEL, AND LIFTED UP HIS VOICE, AND WEPT  
*From the painting by H. R. Milham*

and I will also surely bring thee up again ; and Joseph shall put his hand upon thine eyes.

Jacob rose up from Beersheba ; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him ; his sons, and his sons' sons, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. All the souls of the house of Jacob which came into Egypt were threescore and ten.

And Joseph made ready his chariot, and went up to meet his father to Goshen, and presented himself unto him ; and he fell on his neck, and wept a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

And Joseph said unto his brethren, and unto his father's house, I will go up and shew Pharaoh, and say unto him, My brethren and my father's house are come unto me, and the men are shepherds, for their trade hath been to feed cattle ; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation ? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers, that ye may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan.

He took some of his brethren and presented them unto Pharaoh, and Pharaoh said unto his brethren, What is your occupation ? And they said unto Pharaoh, Thy servants are shepherds, both we and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come, for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan ; now therefore, we pray thee, let thy servants dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee ; in the best of the land make thy father and brethren to dwell ; in the land of Goshen let them dwell ; and if thou knowest any men of activity among them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh ; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou ? And Jacob said, Few and evil have the days of the years of my life been, and have not attained unto the years of the life of my fathers. And Jacob went out from before Pharaoh.

Joseph placed his father and his brethren, and gave them a possession, as Pharaoh had commanded. And Joseph nourished his

father, and his brethren, and all his father's household, with bread, according to their families. And there was no bread in all the land, for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and brought the money into Pharaoh's house. And when money failed in Egypt, and in Canaan, all the Egyptians came to Joseph, and said, Give us bread, for why should we die in thy presence ? for the money faileth. And Joseph said, Give your cattle if money fail. And they brought their cattle unto Joseph and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses ; and he fed them with bread for all their cattle for that year.

### JOSEPH BUYS ALL THE LAND OF EGYPT

When that year was ended they came unto him the second year, and said unto him, We will not hide it from my lord how that our money is spent ; my lord also hath our herds of cattle ; there is not aught left in the sight of my lord but our bodies and our lands. Wherefore shall we die before thine eyes, both we and our land ? Buy us and our land for bread, and we and our land will be servants unto Pharaoh. And give us seed, that we may live and not die, that the land be not desolate.

And Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine prevailed over them ; so the land became Pharaoh's.

As for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not, for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them ; wherefore they sold not their lands.

Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh ; lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

And they said, Thou hast saved our lives, let us find grace in the sight of my lord, and we will be Pharaoh's servants.

And Joseph made it a law over the land of Egypt that Pharaoh should have the fifth part except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly. Jacob lived in the land of Egypt seventeen years.

## JACOB IS GATHERED TO HIS PEOPLE

The time drew nigh that Israel must die, and he called his son Joseph, and said unto him, If now I have found grace in thy sight deal kindly and truly with me ; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. He said, Swear unto me, and he sware unto him.

It came to pass after these things that one told Joseph, Behold, thy father is sick ; and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh ; and Israel strengthened himself, and sat upon the bed.

And Israel beheld Joseph's sons, and said, Who are these ? And Joseph said unto his father, They are my sons, whom God hath given me. And he said, Bring them, I pray thee, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see ; and he brought them near unto him, and he kissed them. And Israel said unto Joseph, I had not thought to see thy face and, lo, God hath shewed me also thy seed.

Joseph took them both and brought them near unto him. And Israel stretched out his right hand and blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads, and let them grow into a multitude in the midst of the earth.

And Israel said unto Joseph, Behold, I die, but God shall be with you, and bring you again unto the land of your fathers.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

And he charged them, and said unto them, I am to be gathered unto my people : bury me with my fathers in the cave in the field of Machpelah, in the land of Canaan, which Abraham bought for a buryingplace. There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah.

When Jacob had made an end of commanding his sons he gathered up his feet into the bed and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him, and kissed him ; and the Egyptians mourned for him threescore and ten days.

When the days of his mourning were past Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die ; in my grave which I have digged for me in

the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house ; only their little ones, and their flocks, and their herds, they left in the land of Goshen. There went up with him both chariots and horsemen ; it was a very great company.

They came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great lamentation. He made a mourning for his father seven days, and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah.

### THE DEATH OF JOSEPH

And when Joseph's brethren saw that their father was dead they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him ; and they sent a messenger unto Joseph saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin, for they did unto thee evil ; and now, we pray thee, forgive the trespass of the servants of the God of thy father.

Joseph wept when they spake to him, and his brethren fell down before his face, and said, Behold, we be thy servants.

Joseph said unto them, Fear not ; for am I in the place of God ? As for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not : I will nourish you and your little ones.

And he comforted them, and spake kindly unto them.

Joseph dwelt in Egypt, he, and his father's house ; and saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were brought up on Joseph's knees.

Joseph said to his brethren, I die, and God will surely visit you, and bring you out of this land unto the land he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, and they embalmed him, and he was put in a coffin in Egypt.

THE OLD TESTAMENT

THE JOURNEY THROUGH THE WILDERNESS

## The Great March Under Moses

WE come to the great journey back into Canaan, one of the most remarkable chapters of life in the history of mankind.

THERE came in Egypt a Pharaoh who knew not Joseph, who threw his descendants into slavery, until at last there rose up Moses, the leader and the saviour of his race. He led his people out of Egypt; he gave them laws; he ruled them, through long years of trial and rebellion, with the authority of the greatest figure in their history.

HERE we read the story from some of the opening books of the Bible. In Exodus we have the foundation of the religion of Israel, based on the Ten Commandments, with the regulations for social, civil, and religious purposes, and instructions for the building of the tabernacle. It is the dawn of the idea of the Church. Leviticus, from which we give little here, is the Book of the Levites (or priests), describing the Jewish system of sacrifice. Numbers, describing the numbering of the people, brings the story of Israel to the eve of the death of Moses. But it is Deuteronomy that thrills us by its stirring eloquence and its ancient power. It is the noblest of the first five books of the Bible—the Pentateuch, as they are called.

AS in Exodus we see the birth of the idea of the Church, in Deuteronomy we see the dawn of the idea that God is to be loved rather than feared. It is one of the greatest awakenings that has ever come over the human mind.

AND this great book has a romantic history. The best scholars are confident that it is the book found in the Temple about 621 B.C. in the reign of Josiah, who rent his clothes when he heard it. Israel had gone astray, and it is believed that some priest and orator of great power had taken the old book and written it as we have it now, but, not daring to make it known, hid it in the Temple, to await the time when Israel was prepared for the call from the spirit of Moses.

SO Deuteronomy lay hid in the Temple, for fifty years perhaps, before Hilkiah brought it to the king and established it as a power over the lives of the people. It shows us the growth of better laws, the shaping of the nation, and the establishment of the Temple as the true shrine of the national faith. It worked wonders in the name of Moses, for it was stamped with his authority. It breathed his spirit. It told his stories and sang his songs. It gave his great speeches in such thrilling eloquence that we feel, as we read them even now, that we are listening to Moses with the Jordan flowing at our feet.

## THE KING WHO KNEW NOT JOSEPH

**J**OSEPH died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph ; and he said unto his people, Behold, the people of the children of Israel are more and mightier than we : come, let us deal wisely with them, and get them up out of the land. Therefore they set over them taskmasters to afflict them with their burdens, and they built for Pharaoh treasure cities. But the more they afflicted them the more they grew. The Egyptians made the children of Israel to serve with rigour ; they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

## THE BIRTH OF MOSES

There went a man of the house of Levi, and took to wife a daughter of Levi, and the woman bare a son ; and when she saw he was a goodly child she hid him three months.

When she could no longer hide him she took for him an ark of bulrushes, daubed it with slime and with pitch, and put the child therein ; and she laid it in the flags by the river's brink. And his sister stood afar off.

The daughter of Pharaoh came down to wash at the river, and her maidens walked along by the river's side ; and when she saw the ark among the flags she sent her maid to fetch it. When she saw the child, behold, the babe wept, and she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee ? Pharaoh's daughter said to her, Go, and the maid called the child's mother. Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages ; and the woman took the child and nursed it.

The child grew, and she brought him unto Pharaoh's daughter, and he became her son ; and she called his name Moses, and said, Because I drew him out of the water.

It came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens ; and he spied an Egyptian smiting a Hebrew, one of his brethren. He looked this way and that way, and when he saw that there was no man he slew the Egyptian, and hid him in the sand.

When he went out the second day, behold, two Hebrews strove together, and he said to him that did the wrong, Wherefore smitest thou thy fellow ? And he said, Who made thee a prince and a judge over us ? Intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known.

When Pharaoh heard this he sought to slay Moses, but Moses fled and dwelt in the land of Midian ; and he sat down by a well.

Now the priest of Midian had seven daughters, and they came and drew water, and filled the troughs to water their father's flock. The shepherds came and drove them away, but Moses helped them, and watered their flock. And when they came to their father he said, How is it that ye are come so soon today ? and they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water for us and watered the flock.

He said unto his daughters, And where is he ? Why is it that ye have left the man ? Call him, that he may eat bread. Moses was content to dwell with the man, and he gave Moses Zipporah his daughter.

It came to pass in process of time that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried ; and their cry came up unto God. And God remembered his covenant with Abraham, with Isaac, and with Jacob ; and looked upon the children of Israel.

### MOSES AND THE BURNING BUSH

Moses kept the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the back of the desert, and came to the mountain of God, to Horeb.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and, behold, the bush burned and was not consumed.

Moses said, I will now turn aside, and see this great sight, why the bush is not burnt ; and when the Lord saw that he turned aside God called unto him out of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither ; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And Moses hid his face, for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows, and I am come to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a land flowing

with milk and honey. Come therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and should bring forth the children of Israel ? And he said, Certainly I will be with thee, and this shall be a token unto thee that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ? And God said unto Moses, *I am that I am*. Thus shalt thou say unto the children of Israel, *I Am* hath sent me unto you.

God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers hath sent me unto you, and will bring you up out of the affliction of Egypt unto the land of the Canaanites, unto a land flowing with milk and honey. And they shall hearken to thy voice, and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and shall say unto him, The Lord God of the Hebrews hath met with us ; now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. I am sure the king of Egypt will not let you go, and I will stretch out my hand and smite Egypt with all my wonders ; and after that he will let you go.

Moses said unto the Lord, O my Lord, I am not eloquent, but am slow of speech, and of a slow tongue ; and the Lord said unto him, Who hath made man's mouth ? Who maketh the dumb, or deaf, or the seeing, or the blind ? Have not I the Lord ? Now therefore go, and I will teach thee what thou shalt say. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother ? I know that he can speak well. Thou shalt speak unto him, and put words in his mouth, and I will teach you what ye shall do. He shall be thy spokesman unto the people ; and thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Moses returned to Jethro and said unto him, Let me go, I pray thee, and return unto my brethren in Egypt, and see whether they be yet alive ; and Jethro said to Moses, Go in peace.

The Lord said unto Moses in Midian, Go, return into Egypt, for all the men are dead which sought thy life ; and Moses took his wife and his sons, and set them upon an ass, and returned to the land of Egypt ; and Moses took the rod of God in his hand.

And the Lord said to Aaron, Go into the wilderness to meet Moses ; and he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs he had commanded him.

Moses and Aaron gathered together all the elders of the children

of Israel, and Aaron spake all the words the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed ; and when they heard that the Lord had looked upon their affliction they bowed their heads and worshipped.

#### MOSES STANDS BEFORE PHARAOH

And Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go ? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us : let us go, we pray thee, three days' journey into the desert, and sacrifice unto God, lest he fall upon us with pestilence, or with sword. The king said unto them, Wherefore do ye, Moses and Aaron, let the people from their works ? Get you unto your burdens.

And Pharaoh commanded the taskmasters and their officers, saying, Ye shall no more give the people straw to make brick ; let them gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them ; ye shall not diminish aught thereof, for they be idle. Let more work be laid upon the men, that they may labour.

And the taskmasters spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it ; yet not aught of your work shall be diminished.

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw, and the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore ? Then the officers came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants ? There is no straw given unto thy servants, and they say to us, Make brick, and, behold, thy servants are beaten ; but the fault is in thine own people.

But he said, Ye are idle, ye are idle ; therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work ; for there shall no straw be given you, yet shall ye deliver the bricks.

And Moses returned unto the Lord, and said, Lord, why is it that thou hast sent me ? For since I came to Pharaoh to speak in thy name he hath done evil to this people ; neither hast thou delivered thy people at all.

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go, and shall drive them out of his land.

Say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and will rid you out of their bondage, and will redeem you with a stretched-out arm, and with great judgments. I will take you to me for a people, and will be to you a God ; and ye shall know that I am the Lord your God, which bringeth you out from the burdens of the Egyptians. I will bring you unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage : I am the Lord.

Moses spake so unto the children of Israel, but they hearkened not for anguish of spirit and for cruel bondage. And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh that he let the children of Israel go out of his land.

And Moses spake saying, Behold, the children of Israel have not hearkened unto me ; how then shall Pharaoh hear me ? And the Lord spake unto Moses and Aaron, and gave them a charge to the children of Israel, and to Pharaoh to bring the children of Israel out of Egypt.

The Lord said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy Prophet. Thou shalt speak all that I command thee, and Aaron shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will multiply my signs and wonders, and the Egyptians shall know that I am the Lord.

Moses and Aaron did as the Lord commanded them ; so did they.

And the Lord spake unto Moses and Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle, then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded ; and Aaron cast down his rod before Pharaoh, and it became a serpent. Then Pharaoh called the wise men, and the magicians of Egypt also did in like manner with their enchantments. They cast down every man his rod, and they became serpents. But Aaron's rod swallowed up their rods.

### THE PLAGUES OF EGYPT

And the Lord said unto Moses, Pharaoh's heart is hardened ; he refuseth to let the people go. Get thee unto Pharaoh in the morning ; lo, he goeth out unto the water, and thou shalt stand by the river's brink and shalt say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, upon their ponds, upon all their pools of water, that they may become blood ; that there may be blood throughout all the land of Egypt.

And Moses and Aaron did as the Lord commanded ; and he lifted up the rod, and smote the waters in the sight of Pharaoh, and all the waters were turned to blood.

And Pharaoh's heart was hardened, neither did he hearken unto them.

The Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs ; and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs ; and the frogs shall come on thee, and upon thy people, and upon all thy servants.

And Aaron stretched out his hand over the waters of Egypt ; and the frogs came up, and covered the land of Egypt.

Then Pharaoh said, Intreat the Lord that he may take away the frogs ; and I will let the people go.

The Lord did according to the word of Moses ; and the frogs died out of the houses, out of the villages, and out of the fields ; but when Pharaoh saw that there was respite he hardened his heart, and hearkened not unto them.

The Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all Egypt. And they did so ; all the dust became lice throughout all the land of Egypt.

Then the magicians said unto Pharaoh, This is the finger of God ; and Pharaoh's heart was hardened, and he hearkened not unto them.

The Lord said unto Moses, Rise up early in the morning and stand before Pharaoh ; and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses.

And there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all Egypt ; the land was corrupted by the swarm of flies.

Pharaoh called for Moses and Aaron and said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness ; only ye shall not go very far away : intreat for me. And Moses said, Behold, I go out from thee, and will intreat the Lord, but let not Pharaoh deal deceitfully any more in not letting the people go. Moses went out from Pharaoh, and intreated the Lord, and the Lord removed the swarms of flies ; there remained not one.

And Pharaoh hardened his heart at this time also ; neither would he let the people go.

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serve me. For if thou refuse to let them go, behold, the hand of the Lord is upon thy

cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep.

And on the morrow all the cattle of Egypt died, but the heart of Pharaoh was hardened, and he did not let the people go.

The Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof until now. Send therefore now, and gather thy cattle, and all that thou hast in the field, for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down, and they shall die.

He that feared the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses, and he that regarded not the Lord left his servants and his cattle in the field.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all Egypt, upon man, and beast, and every herb of the field. Moses stretched forth his rod toward heaven, and the hail smote all that was in the field, both man and beast, and every herb of the field; and brake every tree.

And Pharaoh called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more thunders and hail; and I will let you go.

Moses said unto him, As soon as I am gone out of the city I will spread abroad my hands unto the Lord, and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants I know that ye will not yet fear the Lord.

And Moses went out of the city, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and hail and the thunders were ceased, he sinned yet more, and hardened his heart. Neither would he let the children of Israel go.

Moses and Aaron came in unto Pharaoh, and said, Thus saith the Lord, How long wilt thou refuse to humble thyself before me? If thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast, and they shall cover the face of the earth, and shall eat every tree out of the field; and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians. And he turned himself, and went out from Pharaoh.

Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go; knowest thou not yet that Egypt is destroyed?

Moses and Aaron were brought again unto Pharaoh, and he said,

unto them, Go, serve the Lord your God ; but who are they that shall go ? Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go, for we must hold a feast unto the Lord. And he said unto them, Not so ; go now ye that are men, for that ye did desire. And they were driven out from Pharaoh's presence.

Moses stretched forth his rod over Egypt, and the Lord brought an east wind upon the land all that day and all that night, and when it was morning the east wind brought the locusts. And the locusts went over all the land of Egypt, and rested in all the coasts ; very grievous were they. They covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, and all the fruit of the trees which the hail had left ; and there remained not any green thing in the trees, or in the herbs of the field, through all Egypt.

Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you. Now, forgive, I pray thee, my sin only this once, and intreat your God that he may take away from me this death only.

And he went out from Pharaoh and intreated the Lord ; and the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea ; there remained not one locust in all the coasts of Egypt. But Pharaoh would not let the children go.

And the Lord said unto Moses, Stretch out thine hand toward heaven that there may be darkness over Egypt, darkness which may be felt ; and Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land three days. They saw not one another, neither rose any from his place for three days ; but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord ; only let your flocks and your herds be stayed ; let your little ones also go with you. And Moses said, Our cattle also shall go with us ; there shall not a hoof be left behind. But he would not let them go, and said unto him, Get thee from me, take heed to thyself, see my face no more, for in that day thou seest my face thou shalt die.

Moses said, Thou hast spoken well ; I will see thy face again no more.

The Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt ; afterwards he will let you go hence.

And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt, and all the firstborn in the land shall die, from the firstborn of Pharaoh that sitteth on his throne unto the firstborn of the maidservant behind the mill, and all the firstborn of beasts. And there shall be a great cry throughout all Egypt such as there was none like it, nor shall be like it any more.

And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle.

Pharaoh rose up in the night, he, and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel ; and go, serve the Lord, as ye have said. Also take your flocks and your herds, and be gone.

### THE MARCH THROUGH THE RED SEA

It came to pass, when Pharaoh had let the people go, that God led them through the way of the wilderness of the Red Sea. And Moses took the bones of Joseph with him. The Lord went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light. He took not away the pillar of the cloud by day, nor the pillar of fire by night.

It was told the king of Egypt that the people fled, and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we let Israel go from serving us ? And he made ready his chariot, and took his people with him ; he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them, and he pursued after Israel. The children of Israel went out with a high hand, but the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea.

When Pharaoh drew nigh the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them ; and they were sore afraid, and they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die ? It had been better for us to serve the Egyptians than that we should die in the wilderness.

Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will shew to you today ; for the Egyptians whom ye have seen today ye shall see no more forever.

The Lord said unto Moses, Speak unto the children of Israel that they go forward. Lift thou up thy rod, and stretch out thine hand over the sea, and divide it ; and Israel shall go on dry ground.

Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided ; and the children of Israel went upon the dry ground ; and the waters were a wall unto them on their right hand and on their left.

The Egyptians pursued, and went in after them to the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen ; and the waters returned, and covered the chariots, and the horsemen, and all

the host of Pharaoh that came into the sea after them ; there remained not one of them.

Thus the Lord saved Israel out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. Israel saw that great work which the Lord did ; and the people feared the Lord.

### THE LITTLE SONG OF MOSES

Then sang Moses and the children of Israel this song unto the Lord :

*I will sing unto the Lord, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea.*

*The Lord is my strength and song, and he is become my salvation : he is my God, and I will exalt him.*

*Pharaoh's chariots and his host hath he cast into the sea ; his chosen captains are drowned.*

*The depths have covered them ; they sank to the bottom as a stone.*

*Who is like unto thee, O Lord, among the gods ?*

*Who is like thee, doing wonders ? Thou stretchedst out thy right hand, the earth swallowed them.*

*Thou in thy mercy hast led forth the people thou hast redeemed.*

*Thou hast guided them in thy strength unto thy holy habitation.*

*The Lord shall reign for ever and ever.*

Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea.

So Moses brought Israel from the Red Sea, and they went three days in the wilderness and came to Elim, where were twelve wells of water and threescore and ten palm trees ; and they encamped there.

### MOSES LOOKS DOWN ON THE BATTLE

All the congregation of Israel pitched in Rephidim, and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water.

Moses said, Why chide ye with me ? Wherefore do ye tempt the Lord ? And the people said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst ? Moses cried unto the Lord, saying, What shall I do unto this people ? They be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel ; and thy rod take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. He called the name of the place Massah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not ?



THEY LIFTED JOSEPH OUT OF THE PIT AND SOLD HIM FOR TWENTY  
PIECES OF SILVER

*By H. R. Milham*

*See page 22*



THEN JOSEPH COULD NOT REFRAIN HIMSELF, AND HE WEPT ALOUD.  
AND MADE HIMSELF KNOWN TO HIS BRETHREN

*By J. J. Tissot*

*See page 31*



JOSEPH BROUGHT IN JACOB HIS FATHER AND SET HIM BEFORE PHARAOH

*By Sir Edward Poynter*

*See page 33*



THE COAT OF MANY COLOURS

*From the picture by Ford Madox Brown in the Walker Art Gallery, Liverpool*

*See page 22*

Then came Amalek, and fought with Israel in Rephidim ; and Moses said to Joshua, Choose us out men, and go out, fight with Amalek : tomorrow I will stand on the top of the hill with the rod of God in mine hand.

So Joshua fought with Amalek, and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass when Moses held up his hand that Israel prevailed ; and when he let down his hand Amalek prevailed. But Moses' hands were heavy, and they took a stone, and put it under him, and he sat ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

### MOSES JUDGES THE PEOPLE

Jethro, Moses' father-in-law, came unto Moses in the wilderness, and it came to pass that Moses sat to judge the people ; the people stood by Moses from morning to evening.

And when Moses' father-in-law saw all that he did, he said, What is this thing that thou doest ? Why sittest thou thyself alone, and all the people stand by thee from morning unto even ? And Moses said, Because the people come unto me to inquire of God. When they have a matter they come unto me, and I judge between one and another, and make them know the statutes of God, and his laws.

And Moses' father-in-law said, The thing is not good. Thou wilt surely wear away, both thou and this people with thee, for this thing is too heavy for thee ; thou art not able to perform it alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. Let them judge the people at all seasons ; and it shall be that every great matter they shall bring to thee, but every small matter they shall judge. So shall it be easier for thyself, and they shall bear the burden with thee.

So Moses hearkened to the voice of his father-in-law, and did all that he had said. Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, of hundreds, of fifties, and of tens. They judged the people at all seasons ; the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart to his own land.

### THE CAMP BEFORE MOUNT SINAI

The children of Israel came into the wilderness of Sinai, and camped before the mount. And Moses went up unto God, and

the Lord called to him out of the mountain, saying, Thus shalt thou tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

Moses came and called for the elders of the people, and laid before their faces all these words ; and all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord, and the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. Go unto the people, and sanctify them, and be ready against the third day ; for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it ; whosoever toucheth the mount shall be surely put to death. There shall not a hand touch it, but whether it be beast or man it shall not live : when the trumpet soundeth long they shall come up to the mount.

And Moses went down from the mount, and sanctified the people.

### THE TEN COMMANDMENTS

And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud on the mount, and the voice of the trumpet exceeding loud ; so that all the people in the camp trembled. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount.

When the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, and called Moses to the top of the mount ; and Moses went up. And God spake these words, saying,

*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

*Thou shalt have no other gods before me.*

*Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.*

*Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.*

*Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor any stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it.*

*Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

*Thou shalt not kill.*

*Thou shalt not commit adultery.*

*Thou shalt not steal.*

*Thou shalt not bear false witness against thy neighbour.*

*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.*

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking ; and when the people saw it they removed, and stood afar off.

Moses came and told the people all the words of the Lord, and all the judgments ; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill.

The Lord said unto Moses, Come up to me into the mount, and be there ; and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them.

Moses went up, and a cloud covered the mount. The glory of the Lord abode upon mount Sinai, and the cloud covered it six days ; and the seventh day he called to Moses out of the midst of the cloud.

The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount, and was in the mount forty days and forty nights.

### THE GOLDEN CALF

When the people saw that Moses delayed to come down out of the mount the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us ; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Aaron said unto them, Break off the golden earrings in the ears of your wives, your sons, and your daughters, and bring them unto me ; and all the people brake off the golden earrings and brought them

unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf ; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it he built an altar before it ; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.

They rose up early on the morrow, and offered burnt offerings, and brought peace offerings ; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down, for thy people which thou broughtest out of Egypt have corrupted themselves. And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand : the tables were the work of God, and the writing was the writing of God, graven on the tables.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. He took the calf they had made and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them ? And Aaron said, Let not the anger of my lord wax hot ; thou knowest the people, that they are set on mischief.

It came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin, and now I will go up unto the Lord ; peradventure I shall make an atonement for your sin.

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and made them gods of gold. Yet now, if thou wilt, forgive their sin ; and if not, blot me, I pray thee, out of thy book.

And the Lord said, Whosoever hath sinned against me will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee. Mine Angel shall go before thee.

Depart and go up hence, thou and the people thou hast brought out of the land of Egypt, unto the land which I swear unto Abraham, Isaac, and Jacob, saying, Unto thy seed will I give it. And I will send an angel before thee, unto a land flowing with milk and honey ; I will not go up in the midst of thee, for thou art a stiffnecked people.

And when the people heard these evil tidings they mourned, and no man did put on his ornaments. And Moses took the tabernacle, and pitched it afar off from the camp, and called it the Tabernacle of the Congregation. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And the cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses. All the people rose

up and worshipped, every man in his tent door, and the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he said, My presence shall go with thee, and I will give thee rest.

### THE TABLES OF STONE

The Lord said unto Moses, Hew thee two tables of stone, and I will write the words that were in the tables which thou breakest. And be ready in the morning, and come up unto mount Sinai, and present thyself there to me. No man shall come up with thee, neither let any man be seen throughout all the mount.

And Moses rose early in the morning and went up unto Sinai, and took in his hand the two tables of stone, and the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Moses made haste, and bowed his head toward the earth, and worshipped, and he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, for it is a stiffnecked people ; and pardon our iniquity, and take us for thine inheritance.

And he said, Behold, I make a covenant. Before all thy people I will do marvels, such as have not been done in all the earth nor in any nation ; and all the people shall see the work of the Lord, for it is a terrible thing that I will do with thee.

Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. But ye shall destroy their altars, break their images, and cut down their groves, for thou shalt worship no other god. Thou shalt make thee no molten gods. I will cast out the nations before thee, and enlarge thy borders ; neither shall any man desire thy land. Write thou these words, for after the tenor of these words I have made a covenant with Israel.

He was with the Lord forty days and forty nights ; and he wrote upon the tables the words of the covenant, the Ten Commandments.

It came to pass, when Moses came down from mount Sinai with the two tables, that Moses wist not that his face shone while he talked with him. And when Aaron and the children of Israel saw Moses, behold, his face shone ; and they were afraid to come nigh him. And Moses called unto them ; and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them. Afterward all the children of Israel came nigh, and he gave them in commandment all that the Lord had spoken with him in Sinai.

### THE GREAT OFFERING OF FINE THINGS

Moses gathered the children of Israel together, and said unto them, This is the thing which the Lord commanded, saying, Take

ye from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it, gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen; and oil for the light, and spices for anointing oil; and onyx stones. And every wise-hearted among you shall come and make all that the Lord hath commanded—the tabernacle, his tent, and his covering; the ark, and the staves thereof, with the mercy seat; the table, and all his vessels; the candlestick also for the light, and his furniture, and his lamps, the hanging for the door at the entering-in of the tabernacle; the altar of burnt offering, with his brazen grate, and all his vessels; the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court; the pins of the tabernacle, and the court, and their cords; the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons.

And all the congregation of the children of Israel departed from the presence of Moses, and they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the Lord's offering to the work of the tabernacle. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and all the women that were wise-hearted did spin with their hands, and brought that which they had spun, blue, purple, scarlet, and fine linen. All the women whose heart stirred them up in wisdom spun goat's hair.

The rulers brought onyx stones to be set, and spice, and oil for the light, and for the anointing, and for the incense.

And Moses said unto Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, and to devise curious works in gold, in silver, in brass, in the cutting of stones, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of works, of the engraver, of the cunning workman, of the embroiderer in blue, in purple, in scarlet, and in fine linen, and of the weaver, of them that do any work, and of those that devise cunning work.

Then wrought Bezaleel and Aholiab, and every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary. And Moses called Bezaleel and Aholiab, and every wise-hearted man in whose heart the Lord had put wisdom, and they received of Moses all the offering which the children of Israel had brought.

All the wise men that wrought all the work of the sanctuary came every man from his work and spake unto Moses, saying, The people bring much more than enough; and Moses caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the sanctuary. So the people were restrained from bringing, for the stuff they had was sufficient, and too much.

### THE BUILDING OF THE TABERNACLE

Every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. Fifty loops made he in one curtain, and fifty loops made he in the second; the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches; so it became one tabernacle.

He made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; and the five pillars of it with their hooks, and he overlaid their chapiters and fillets with gold.

And Bezaleel made the ark of wood; two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it; and he overlaid it with pure gold within and without, and made a crown of gold round about.

He made the mercy seat of pure gold, and two cherubims of gold beaten out of one piece made he, on the two ends of the mercy seat.

He made the table of wood, and overlaid it with pure gold, and made a crown of gold round about.

He made the vessels which were on the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

He made the candlestick of pure gold; of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers were of the same, and six branches going out of the sides thereof, three branches out of the one side and three out of the other side; three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick. And in the candlestick were four bowls made like almonds, his knops and his flowers. Their knops and their branches were of the same; all of it was beaten work of pure gold.

He made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold; of a talent of pure gold made he it, and all the vessels.

He made the incense altar of wood, and overlaid it with pure gold, both the top of it, and the sides, and the horns of it: also he made a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

He made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

He made the altar of wood, and overlaid it with brass ; and he made all the vessels of the altar, the pots, the shovels, the basins, the fleshhooks, and the firepans, all of brass.

He made for the altar a brazen grate of network under the midst of it ; and he cast four rings for the four ends of the grate of brass, to be places for the staves ; and he made the staves of wood, and overlaid them with brass.

He made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembled at the door of the tabernacle.

He made the court ; all the hangings round about were of fine twined linen, and the sockets for the pillars were of brass, the hooks of the pillars and their fillets of silver, and the overlaying of their chapiters of silver ; and all the pillars of the court were filleted with silver. The hanging for the gate of the court was needlework, blue, purple, scarlet, and fine twined linen ; and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

All the pins of the tabernacle, and of the court, were of brass.

This is the sum of the tabernacle. Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses ; and with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. All the gold that was occupied for the work in all the work of the holy place was twenty and nine talents, and seven hundred and thirty shekels. And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels. A bekah for every man (that is, half a shekel) for every one that went to be numbered from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. Of the hundred talents of silver were cast the sockets of the sanctuary and the sockets of the vail ; a hundred sockets of the hundred talents, a talent for a socket. Of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. The brass of the offering was seventy talents, and two thousand and four hundred shekels, and therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court.

And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and the holy garments for Aaron, as the Lord commanded Moses.

They made the plate of the holy crown of pure gold, and wrote on it a writing, like the engravings of a signet, *Holiness to the Lord*.

Thus was all the work of the tabernacle of the tent of the congregation finished ; and the children of Israel did according to all that the Lord commanded Moses ; so did they.

They brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bards, his pillars, and his sockets ; and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering ; the ark of the testimony, and the staves thereof, and the mercy seat ; the table, and all the vessels thereof, and the shewbread ; the pure candlestick, with the lamps, and all the vessels, and the oil for light ; and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, the brazen altar, and his grate of brass, his staves, and his vessels ; the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation ; the cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments to minister in the priest's office.

According to all that the Lord commanded Moses, so the children of Israel made all the work ; and Moses did look upon all the work and blessed them.

Thus did Moses ; according to all that the Lord commanded him, so did he.

### THE CLOUD OF FIRE BY NIGHT

And it came to pass that the tabernacle was reared up. Moses reared up the tabernacle, and fastened his sockets, and set up the boards, and put in the bars, and reared up his pillars ; and he spread abroad the tent over the tabernacle, and put the covering of the tent upon it, as the Lord commanded. He put the testimony into the ark, and put the mercy seat above the ark ; and he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony, as the Lord commanded. He put the table in the tent of the congregation, and put the candlestick over against the table, and he lighted the lamps before the Lord.

So Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. When the cloud was taken up from over the tabernacle the children of Israel went onward in all their journeys ; but, if the cloud were not taken up, then they journeyed not till it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

## THE VOICE FROM MOUNT SINAI

Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; and the glory of the Lord appeared unto all. And there came a fire out from before the Lord, which, when all the people saw, they shouted, and fell on their faces.

And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations. Ye shall keep my sabbaths, and reverence my sanctuary. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

If a stranger sojourn with thee in your land ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt: I am the Lord your God.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, shall ye have: I am the Lord your God, which brought you out of the land of Egypt, therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

When ye reap the harvest of your land thou shalt not make clean riddance of the corners of thy field, neither shalt thou gather any gleanings of thy harvest; thou shalt leave them to the poor, and to the stranger: I am the Lord your God.

The Lord spake unto Moses in mount Sinai, saying, Speak to the children of Israel, and say, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord; thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land.

The sabbath of the land shall be meat for you; for thee, for thy servant, for thy maid, for thy hired servant, for thy stranger that sojourneth with thee, for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound throughout all your land; and ye shall hallow the fiftieth year, and proclaim

liberty throughout the land unto all the inhabitants : it shall be a jubilee unto you, and ye shall return every man unto his possession, and every man to his family. A jubilee shall that fiftieth year be ; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes of thy vine undressed. For it is the jubilee ; it shall be holy unto you ; ye shall eat the increase thereof out of the field.

In the year of this jubilee ye shall return every man to his possession. And if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another, but shalt fear thy God, for I am the Lord. Wherefore ye shall do my statutes and keep my judgments, and do them ; and the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

The land shall not be sold for ever, for the land is mine ; ye are strangers and sojourners with me.

The field of the suburbs of the cities may not be sold, for it is their perpetual possession.

And if thy brother be poor, and fallen in decay with thee, then thou shalt relieve him ; yea, though he be a stranger, or a sojourner, that he may live with thee. Take thou no usury of him, or increase, but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. If thy brother that dwelleth by thee be poor, and be sold unto thee, thou shalt not compel him to serve as a bondservant, but as a hired servant and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee, and then shall he depart from thee, both he and his children with him, and return to his own family. For they are my servants, which I brought forth out of the land of Egypt : they shall not be sold as bondmen. Thou shalt not rule over him with rigour, but shalt fear thy God.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it ; for I am the Lord your God.

Ye shall keep my sabbaths and reverence my sanctuary. If ye walk in my statutes, and keep my commandments, and do them, I will give you rain in due season, and the land shall yield her increase, and the trees of the field their fruit. And your threshing shall reach unto the vintage and the vintage shall reach unto the sowing time : and ye shall eat your bread to the full, and dwell in your land safely. I will give peace in the land, and ye shall lie down, and none shall make you afraid ; and I will rid evil beasts out of the land, neither shall the sword go through your land.

Ye shall chase your enemies, and they shall fall before you. Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight ; and your enemies shall fall. I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. I will walk among you, and will be your God,

and ye shall be my people. I am the Lord, which brought you forth out of the land of Egypt, that ye should not be their bondmen; I have broken the bands of your yoke, and made you go upright.

But if ye will not hearken unto me, and will not do all these commandments, and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye break my covenant, I also will do this unto you: I will appoint over you terror, consumption, and the burning ague, that shall consume the eyes and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you.

If ye will not yet for all this hearken unto me, then I will break the pride of your power; I will make your heaven as iron and your earth as brass, and your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees yield their fruits.

If ye walk contrary unto me, and will not hearken unto me, I will send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.

If ye will not be reformed by me by these things, but walk contrary unto me, then will I also walk contrary unto you, and will bring a sword upon you; and when ye are gathered within your cities I will send the pestilence among you, and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight, and ye shall eat, and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me, then I will make your cities waste, and bring your sanctuaries unto desolation, and your enemies shall be astonished at it. I will scatter you among the heathen, and your land shall be desolate and your cities waste. Then shall the land rest, and enjoy her sabbaths; as long as it lieth desolate it shall rest. Upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; they shall flee, as fleeing from a sword, and they shall fall when none pursueth. Ye shall have no power to stand before your enemies; ye shall perish among the heathen, and the land of your enemies shall eat you up; and they that are left of you shall pine away in their iniquity in your enemies' lands.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I destroy them utterly, and break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of Egypt, that I might be their God: I am the Lord.

The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

*The Lord bless thee and keep thee ; the Lord make his face shine upon thee, and be gracious unto thee ; the Lord lift up his countenance upon thee, and give thee peace.*

And the children of Israel took their journeys out of the wilderness of Sinai ; and the cloud rested in the wilderness of Paran.

### THE CLOUD ABOUT THE TABERNACLE

And it came to pass that the people complained, and wept, and said, Who shall give us flesh to eat ? We remember the fish which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlick ; but now our soul is dried away : there is nothing at all beside this manna before our eyes.

Moses heard the people weep throughout their families, every man in the door of his tent ; and the anger of the Lord was kindled greatly. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant ? And wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? Whence should I have flesh to give unto all this people, for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. If thou deal thus with me, kill me, I pray thee, and let me not see my wretchedness.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, and bring them unto the tabernacle, and I will come down and talk with thee there ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And Moses said, The people among whom I am are six hundred thousand footmen : shall the flocks and the herds be slain to suffice them ? Or shall all the fish of the sea be gathered together for them ? And the Lord said unto Moses, Is the Lord's hand waxed short ? Thou shalt see now whether my word shall come to pass unto thee or not.

And Moses went out, and told the people the words of the Lord, and gathered the seventy men and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders ; and it came to pass, that, when the spirit rested upon them, they prophesied and did not cease. But there remained two of the men in the camp (the name of the one was Eldad and the name of the other Medad) and the spirit rested upon them, and they prophesied in the camp. And there ran a young man and told Moses, and Joshua, the servant of Moses, one of his young men, answered, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake ? Would God that all the Lord's people were prophets,

and that the Lord would put his spirit upon them ! And Moses gat him into the camp, he and the elders of Israel.

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, a day's journey on this side and a day's journey on the other side, and two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and gathered the quails.

### MIRIAM IS SHUT OUT OF THE CAMP

Miriam and Aaron spake against Moses because of the Ethiopian woman he had married (for he had married an Ethiopian woman) ; and they said, Hath the Lord indeed spoken only by Moses ? Hath he not spoken also by us ? And the Lord heard it.

Now the man Moses was very meek, above all the men which were upon the face of the earth ; and the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam ; and they came forth. And he said, Hear now my words : If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is faithful in all mine house ; with him will I speak mouth to mouth, and not in dark speeches ; and the similitude of the Lord shall he behold : wherefore then were ye not afraid to speak against my servant Moses ?

The anger of the Lord was kindled against them, and he departed, and Miriam was shut out from the camp seven days.

### THE FIRST MEN TO SEE CANAAN

The Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan, which I give unto the children of Israel : of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses sent them from the wilderness of Paran ; all those men were heads of the children of Israel.

Moses said unto them, Get you up this way southward, and go up into the mountain, and see the land, what it is ; and the people that dwell therein, whether they be strong or weak, few or many ; and what the land is that they dwell in, whether it be good or bad ; and what cities they dwell in, whether in tents or in strongholds ; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. (The time was the time of the first ripe grapes.)

So they went up, and they returned from searching of the land after forty days. They brought back the fruit of the land, and said, We came unto the land whither thou sentest us, and surely it floweth

with milk and honey ; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great ; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south ; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains ; and the Canaanites dwell by the sea and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once and possess it, for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people, for they are stronger than we. And they brought up an evil report of the land which they had searched, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, and we were in our own sight as grasshoppers.

All the congregation lifted up their voice, and cried ; and the people wept that night, and said, Would God that we had died in the land of Egypt ! Or would God we had died in this wilderness ! Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? Were it not better for us to return into Egypt ? And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation, and Joshua and Caleb, which were of them that searched the land, rent their clothes ; and they spake unto all the company of Israel, saying, The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land, for their defence is departed from them, and the Lord is with us : fear them not.

But all the congregation bade stone them with stones.

And the glory of the Lord appeared in the tabernacle before all the children of Israel ; and the Lord said unto Moses, How long will this people provoke me ? How long will it be ere they believe me, for all the signs I have shewed among them ? I will smite them and disinherit them, and will make of thee a greater nation and mightier than they.

And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them) and they will tell it to the inhabitants of this land, and if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the

iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.

And the Lord said, I have pardoned according to thy word ; but as truly as I live all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land, and his seed shall possess it.

And the Lord spake unto Moses and Aaron, How long shall I bear with this evil congregation, which murmur against me ? Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you. Your carcases shall fall in this wilderness, and ye shall not come into the land ; but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land ye have despised. But as for you, your carcases, they shall fall in this wilderness ; in this wilderness they shall be consumed.

Moses told these sayings unto all the children of Israel, and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we will go up unto the place the Lord hath promised, for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord ? It shall not prosper. Go not up, for the Lord is not among you, and ye shall fall by the sword. But they presumed to go up unto the hilltop ; and the Amalekites came down, and smote them.

Then came the children of Israel into the desert of Zin, and abode in Kadesh ; and Miriam died, and was buried there.

### THE WATER COMES OUT OF THE ROCK

There was no water for the congregation ; and they gathered themselves together against Moses and Aaron, and spake, saying, Would God that we had died when our brethren died before the Lord ! Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there ? Wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place ? It is no place of seed, or of figs, or of vines, or of pomegranates ; neither is there any water to drink.

Moses and Aaron fell upon their faces, and the glory of the Lord appeared unto them. And the Lord spake unto Moses saying, Take the rod, and gather the assembly together, and speak ye unto the rock before their eyes ; and it shall give forth water. Moses and Aaron gathered the congregation before the rock, and he said unto them, Hear now, ye rebels ; must we fetch you water out of this rock ? And Moses lifted up his hand, and with his rod he smote the rock twice,



THE DAUGHTER OF PHARAOH WALKED BY THE RIVER'S SIDE, AND FOUND THE ARK  
WITH THE CHILD MOSES .

*See page 39*



MOSES CAME DOWN FROM MOUNT SINAI WITH THE TWO TABLES OF STONE

*See page 53*



PHARAOH ROSE UP IN THE NIGHT, AND THERE WAS A GREAT CRY IN EGYPT, FOR THERE WAS NOT A HOUSE WHERE THERE WAS NOT ONE DEAD

*By Ernest Normand*

and the water came out abundantly ; and the congregation drank and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land I have given them. This is the water of Meribah, because the children of Israel strove with the Lord.

#### THE DEATH OF AARON

The children of Israel journeyed from Kadesh, and came unto mount Hor ; and the Lord spake unto Moses and Aaron in mount Hor, saying, Aaron shall be gathered unto his people ; for he shall not enter into the land I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor ; and strip Aaron of his garments, and put them on Eleazar his son, and Aaron shall be gathered to his people, and shall die there.

Moses did as the Lord commanded ; and they went up into mount Hor in the sight of all the congregation. Moses stripped Aaron of his garments, and put them on his son ; and Aaron died there on the top of the mount, and Moses and Eleazar came down.

When all the congregation saw that Aaron was dead they mourned for thirty days, all the house of Israel.

#### THE KING OF MOAB AND THE PROPHET

The children of Israel pitched in the plains of Moab on this side Jordan by Jericho ; and Moab was sore afraid of the people, because they were many. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field.

Balak, king of the Moabites at that time, sent messengers therefore unto Balaam to call him, saying, Behold, there is a people come out from Egypt ; behold, they cover the face of the earth, and abide over against me. Come now, I pray thee, curse me this people ; they are too mighty for me. Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land, for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab came unto Balaam, and spake unto him the words of Balak, and he said unto them, Lodge here this night, and I will bring you word as the Lord shall speak unto me. And the princes of Moab abode with Balaam.

And God said unto Balaam, Thou shalt not go with them. Thou shalt not curse the people, for they are blessed.

Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land, for the Lord refuseth to give me leave to go with you. The princes of Moab went unto Balak and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they, and they came to Balaam, and

said, Thus saith Balak the son of Zippor, Let nothing hinder thee from coming unto me, for I will promote thee unto very great honour, and will do whatsoever thou sayest unto me: come, I pray thee, curse me this people. And Balaam answered unto the servants of Balak, If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye here this night, that I may know what the Lord will say unto me. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word I shall say unto thee, that shalt thou do.

### BALAAM'S ASS

Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab, and the angel of the Lord stood in the way for an adversary against him.

The ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside and went into the field. And Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, and when the ass saw the angel she thrust herself unto the wall and crushed Balaam's foot; and he smote her again. And the angel of the Lord stood in a narrow place, where was no way to turn either to the right hand or to the left, and when the ass saw the angel she fell down under Balaam, and Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, on which thou hast ridden since I was thine unto this day? Was I ever wont to do so unto thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, his sword drawn in his hand: and he bowed down his head, and fell on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me, and the ass saw me, and turned from me these three times; unless she had turned from me surely now also I had slain thee, and saved her alive. And Balaam said unto the angel, I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will get me back again. And the angel of the Lord said, Go with the men, but only the word I speak unto thee thou shalt speak. So Balaam went with the princes of Balak.

When Balak heard that Balaam was come he went out to meet

him, and Balak said unto Balaam, Did I not earnestly send unto thee to call thee ? Wherefore camest thou not ? Am I not able to promote thee to honour ? And Balaam said unto Balak, Lo, I am come unto thee ; the word God putteth in my mouth, that shall I speak.

It came to pass on the morrow that Balak took Balaam and brought him up into the high places of Baal, that he might see the utmost part of the people. And Balaam said unto Balak, Stand by and I will go ; peradventure the Lord will come to meet me, and whatsoever he sheweth me I will tell thee. And he went to a high place.

And God met Balaam, and put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him and said, Balak the king of Moab hath brought me out of the mountains, saying, Come, curse me Jacob, and Come, defy Israel. How shall I curse whom God hath not cursed ? Or how shall I defy whom the Lord hath not defied ? For from the top of the rocks I see him, and from the hills I behold him ; lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel ? Let me die the death of the righteous, and let my last end be like his !

And Balak said unto Balaam, What hast thou done unto me ? I took thee to curse mine enemies, and, behold, thou hast blessed them. He answered and said, Must I not take heed to speak that which the Lord hath put in my mouth ?

### THE BLESSING OF BALAAM

Balak brought him to the top of Pisgah, and he said unto Balak, Stand here, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and he said, Rise up, Balak, and hear ; hearken unto me, thou son of Zippor. God is not a man, that he should lie ; neither the son of man, that he should repent. Hath he said, and shall he not do it ? Hath he spoken, and shall he not make it good ? Behold, I have received commandment to bless, and he hath blessed ; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt ; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob ; it shall be said of Jacob and of Israel, What hath God wrought !

Balak said unto Balaam, Neither curse them at all nor bless them at all. Balak's anger was kindled against Balaam, and he smote his hands, and Balak said, I called thee to curse mine enemies, and, behold, thou hast blessed them these three times. Therefore now flee thou to thy place. I thought to promote thee unto great honour, but, lo, the Lord hath kept thee back from honour.

And Balaam said unto Balak, Spake I not to thy messengers, saying, If Balak would give me his house full of silver and gold I

cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind ; but what the Lord saith, that will I speak ? And now, behold, I go unto my people. Come therefore, and I will advertise thee what this people shall do to thy people in the latter days. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab ; and out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

And he looked on Amalek, and said, Amalek was the first of the nations ; but his end shall be that he perish for ever. And he looked on the Kenites, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock ; nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable and said, Alas, who shall live when God doeth this !

And Balaam rose up and returned to his place ; and Balak also went his way.

### THE GREAT SPEECH OF MOSES

*These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea*

The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount ; turn you, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you.

And I spake unto you at that time, saying, I am not able to bear you myself alone. The Lord hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you.) How can I myself alone bear your cumbrance, and your burden, and your strife ? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me and said, The thing thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and over hundreds, over fifties, and over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but shall hear the small as well as the great ; ye shall not be afraid of the face of man, for the judgment is God's ; and the cause that is too hard for you bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

And when we departed from Horeb we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, and I said unto you, Behold the Lord hath set the land before thee ; go up and possess it ; fear not, neither be discouraged. And ye came near unto me every one of you, and said, We will send men before us, and they shall search out the land, and bring us word again by what way we must go up, and into what cities we shall come. The saying pleased me well : and I took twelve men of you, one of a tribe, and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out ; and they took of the fruit of the land and brought it down unto us, and said, It is a good land which the Lord our God doth give us.

Notwithstanding ye would not go up, but rebelled against the commandment of the Lord. And ye murmured in your tents, and said, Because the Lord hated us he hath brought us forth of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up ? The people is greater and taller than we ; the cities are great and walled up to heaven ; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The Lord which goeth before you shall fight for you, according to all that he did for you in Egypt before your eyes.

Yet ye did not believe your God ; and the Lord heard the voice of your words and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh ; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.

Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither : encourage him : for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, shall go in thither, and shall possess it. But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea. Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight ; and when ye had girded on every man his weapons of war ye were ready to go up into the hill.

And the Lord said, Go not up, neither fight, for I am not among you, lest ye be smitten before your enemies. So I spake unto you ; and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill. And the Amorites came out against you, and chased you, as bees do, and destroyed you in Seir. And ye returned and wept before the Lord ; but the Lord would not hearken to your voice, nor give ear unto you.

Then we turned, and took our journey into the wilderness by the

way of the Red Sea, and we compassed mount Seir many days. And the Lord spake unto me, saying, Ye have compassed this mountain long enough ; turn you northward, and command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, and they shall be afraid of you : take ye good heed unto yourselves therefore. Meddle not with them, for I will not give you of their land, no, not so much as a foot breadth. Ye shall buy meat of them for money, that ye may eat ; and ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand. He knoweth thy walking through this great wilderness : these forty years the Lord thy God hath been with thee ; thou hast lacked nothing. And when we passed by from our brethren the children of Esau, in Seir, we turned and passed by the wilderness of Moab. And it came to pass that the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day, and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them, for I will not give thee of the land of the children of Ammon any possession ; because I have given it to the children of Lot for a possession. (That was accounted a land of giants ; giants dwelt therein in old time ; a people great, and many, and tall.) This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness unto Sihon with words of peace, saying, Let me pass through thy land : I will go along by the high way, I will neither turn unto the right hand nor to the left, until I shall pass over Jordan into the land which the Lord our God giveth us. But Sihon would not let us pass and came out against us, he and all his people, to fight at Jahaz. And the Lord delivered him before us ; and we smote him, and his sons, and all his people ; and we took all his cities.

Then we turned, and went up the way to Bashan ; and Og the king of Bashan came out against us, he and all his people, and the Lord said, Fear him not, for I will deliver him and all his people and his land into thy hand : so we smote him until none was left to him. And we took his cities, all fenced with high walls, gates, and bars ; beside unwall'd towns a great many. And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, all the cities of the plain, and all Gilead, and all Bashan, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of giants. His bedstead was of iron ; nine cubits was the length and four cubits the breadth of it.

And I commanded you at that time, saying, The Lord hath given you this land to possess it ; ye shall pass over armed, all that are meet for the war. But your wives, and your little ones, and your cattle

shall abide in your cities until the Lord have given rest unto you, and until they possess the land. And I commanded Joshua, saying, Thine eyes have seen all that the Lord hath done unto these two kings ; so shall the Lord do unto all the kingdoms thou passest. Ye shall not fear them ; for the Lord shall fight for you.

And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand, for what God is there in heaven or in earth that can do according to thy works ? I pray thee, let me go over, and see the good land that is beyond Jordan. But the Lord was wroth with me for your sakes, and would not hear me ; and said unto me, Let it suffice thee ; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes ; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him, for he shall go ever before this people.

Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord. Keep therefore and do them ; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this nation is a wise and understanding people, for what nation is there so great, who hath God so nigh unto them ?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things thine eyes have seen, and lest they depart from thy heart all the days of thy life. Teach them thy sons, and thy sons' sons ; specially the day that thou stoodest in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days they shall live on the earth, and that they may teach their children. Ye came near and stood under the mountain ; and the mountain burned with fire unto heaven, with clouds and thick darkness. And the Lord spake unto you out of the midst of the fire : ye heard the voice. He declared unto you his Ten Commandments ; he wrote them on two tables of stone ; and the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land ye go over to possess.

But the Lord was angry with me for your sakes, and sware that I should not go unto that good land ; I must die in this land ; I must not go over Jordan : but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord which he made with you, and make you a graven image or the likeness of any thing which the Lord hath forbidden thee. For the Lord thy God is a consuming fire.

When thou shalt beget children, and children's children, and ye

shall have remained long in the land, and shall corrupt yourselves, and shall do evil in the sight of the Lord thy God, I call heaven and earth to witness against you that ye shall utterly perish. The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen ; and there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if thou shalt seek the Lord thy God thou shalt find him, if thou seek him with all thy heart and with all thy soul.

When thou art in tribulation, if thou turn to the Lord thy God, and shalt be obedient unto his voice (for the Lord thy God is a merciful God), he will not forsake thee. For ask now of the days that are past, which were before thee since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it ? Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard, and live ? Out of heaven he made thee to hear his voice, that he might instruct thee ; on earth he shewed thee his great fire, and thou heardest his words out of the midst.

It came to pass, when ye heard the voice out of the midst of the darkness, that ye came to me, even all the heads of your tribes, and ye said, Behold, the Lord hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire : we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die ? for this fire will consume us ; if we hear the voice of the Lord any more then we shall die. For who is there that hath heard the voice of the living God as we have, and lived ?

Go thou near, and hear all that the Lord shall say ; and speak thou to us all that the Lord shall speak to thee ; and we will do it. And the Lord heard your words, and said unto me, I have heard the voice of this people ; they have well said all that they have spoken. O that there were such a heart in them that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever ! Go, say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak to thee all the commandments.

Now these are the commandments, the statutes, and the judgments, which the Lord commanded to teach you, that ye might do them in the land ye go to possess. Hear therefore, O Israel, and do it, that it may be well with thee, and that ye may increase mightily, as the Lord hath promised thee, in the land that floweth with milk and honey.

Hear, O Israel : The Lord our God is one Lord ; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. These words, which I command thee this day, shall be in thine heart ; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest

up. Thou shalt write them on the posts of thy house, and on thy gates. When the Lord shall have brought thee into the land he sware unto thy fathers to give thee—great and goodly cities, which thou buildedst not ; houses full of all good things, which thou fillest not ; and wells digged, which thou diggedst not ; vineyards and olive trees, which thou plantedst not ; when thou shalt have eaten and be full, then beware lest thou forget the Lord which brought thee forth out of bondage. Thou shalt fear the Lord and serve him. Ye shall not go after other gods. Ye shall not tempt the Lord your God. Ye shall diligently keep the commandments of the Lord, and shalt do that which is right and good, that it may be well with thee, and that thou mayest go in and possess the good land.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord hath commanded you? thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand, that he might give us the land he sware unto our fathers ; and the Lord commanded us to do all these statutes, to fear God always, that he might preserve us.

When the Lord shall bring thee into the land thou goest to possess, thus shall ye deal with them. Ye shall destroy their altars and break down their images, for thou art a holy people ; the Lord hath chosen thee to be a special people unto himself, above all people that are on the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people ; but because the Lord loved you hath the Lord redeemed you. Know therefore that the Lord is God, the faithful God, which keepeth covenant and mercy with them that love him to a thousand generations.

Wherefore, if ye hearken to these judgments, and keep and do them, the Lord shall keep unto thee the covenant and the mercy he sware unto thy fathers. He will love thee, and bless thee, and multiply thee ; thou shalt be blessed above all people.

Remember all the way the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. He humbled thee, and suffered thee to hunger, and fed thee with manna, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart that, as a man chasteneth his son, so the Lord chasteneth thee. Therefore thou shalt keep the commandments of the Lord to walk in his ways, and to fear him.

For the Lord bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills ;

a land of wheat, and barley, and vines, and fig trees, and pomegranates ; a land of oil olive and honey ; a land wherein thou shalt eat bread without scarceness : thou shalt not lack any thing in it ; a land whose stones are iron, and out of whose hills thou mayest dig brass. Beware that thou forget not the Lord thy God, lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein ; and when thy herds and thy flocks and thy silver and thy gold, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord which brought thee forth out of bondage ; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and where there was no water ; who brought forth water out of the rock of flint ; who fed thee in the wilderness with manna that he might prove thee ; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, and if thou do at all forget the Lord, and walk after other gods, I testify against you this day that ye shall surely perish.

Hear, O Israel : Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak ! Understand therefore this day that the Lord thy God is he which goeth over before thee ; as a consuming fire he shall destroy them.

Speak not thou in thine heart, after that the Lord hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess the land, but for the wickedness of these nations the Lord doth drive them out from before thee. Understand, therefore, that the Lord giveth thee not this good land for thy righteousness ; for thou art a stiffnecked people.

Remember, and forget not, how thou provokedst the Lord to wrath in the wilderness ; from the day thou didst depart out of Egypt until ye came unto this place ye have been rebellious against the Lord. When I was gone up into the mount to receive the tables of stone I abode in the mount forty days and forty nights ; I neither did eat bread nor drink water ; and it came to pass, at the end of forty days and forty nights, that the Lord said, Arise, get thee down quickly from hence ; for thy people have corrupted themselves ; they have made them a molten image. Furthermore the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people ; let me alone, that I may destroy them, and blot out their name from under heaven ; and I will make of thee a nation mightier and greater than they.

So I turned and came down from the mount, and the mount burned with fire ; and the two tables of the covenant were in my hands. And I looked, and, behold, ye had sinned against the Lord your God and had made you a molten calf : ye had turned quickly out of the way the Lord had commanded you. And I took the two tables, and cast them out of my hands, and brake them before your eyes ; and I took the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, until it was as small as dust ; and cast the dust into the brook.

Ye have been rebellious against the Lord from the day that I knew you. I fell down before the Lord forty days and forty nights because the Lord had said he would destroy you. I prayed unto the Lord, and said, O Lord God, destroy not thy people, which thou hast redeemed. Remember thy servants, Abraham, Isaac, and Jacob ; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin, lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land he promised them he hath brought them out to slay them in the wilderness. Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power.

The Lord hearkened unto me at that time and would not destroy thee. And now, Israel, what doth the Lord require of thee, but to fear God, to walk in all his ways, and to love him, and to serve the Lord with all thy heart and with all thy soul ? Behold, the heaven and the heaven of heavens is the Lord's, the earth also, with all that therein is. The Lord had a delight in thy fathers to love them, and he chose their seed after them, you above all people, as it is this day.

Therefore be no more stiffnecked, for the Lord is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger, for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God ; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons ; and now the Lord thy God hath made thee as the stars of heaven for multitude. Therefore thou shalt love the Lord thy God, and keep his commandments alway.

Lay up these words in your heart and in your soul, and bind them for a sign upon your hand. Ye shall teach them your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up, that your days may be multiplied, and the days of your children. For if ye shall diligently keep all these commandments, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him.

then will the Lord drive out all nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place your feet shall tread shall be yours, from the wilderness and Lebanon, from the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you, for the Lord shall lay the fear of you upon all the land ye shall tread upon.

Behold, I set before you this day a blessing and a curse : a blessing if ye obey the commandments of the Lord ; and a curse if ye will not obey the commandments of the Lord, but turn aside to go after other gods. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, saying, Let us go after other gods, thou shalt not hearken to the words of that prophet, or that dreamer of dreams ; for the Lord proveth you, to know whether ye love the Lord with all your heart and with all your soul. Ye shall walk after the Lord, and fear him, and keep his commandments, and obey his voice, and shall serve him, and cleave unto him ; and that prophet, or that dreamer of dreams, shall be put to death. So shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : but thou shalt surely kill him. Thou shalt stone him with stones, that he die, because he hath sought to thrust thee away from the Lord which brought thee out of bondage. Ye are the children of the Lord your God. Thou art a holy people unto the Lord, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations upon the earth.

It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to do all his commandments, that the Lord will set thee on high above all nations of the earth ; and all these blessings shall come on thee. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies to be smitten before thy face ; they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto ; he shall bless thee in the land the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, and all people shall see that thou art called by the name of the Lord, and shall be afraid of thee. The Lord shall make thee plenteous in goods, in the fruit of thy body,

in the fruit of thy cattle, and in the fruit of thy ground. The Lord shall open unto thee his good treasure, the heaven to give the rain in his season, and to bless all the work of thine hand ; and thou shalt lend unto many nations, and shalt not borrow.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that curses shall come upon thee, and overtake thee. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long : and there shall be no might in thine hand.

The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up ; thou shalt be oppressed and crushed alway : thou shalt become an astonishment, a proverb, and a byword, among all nations. Thou shalt carry much seed out into the field, and shalt gather but little in, for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes, for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil, for thine olive shall cast his fruit. Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall go into captivity. All thy trees and fruit of thy land shall the locust consume. The stranger that is within thee shall get up above thee very high, and thou shalt come down very low. Because thou servedst not the Lord with joyfulness, and with gladness of heart for the abundance of all things, therefore shalt thou serve thine enemies in hunger, in thirst, in nakedness, and in want of all things ; he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth ; a nation whose tongue thou shalt not understand, a nation of fierce countenance, which shall not regard the old, nor shew favour to the young, and shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed. Ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldest not obey the voice of the Lord thy God. The Lord shall scatter thee among all people, from the one end of the earth to the other ; and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest ; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee ; and thou shalt fear day and night. In the morning thou shalt say, Would God it were even ! and at even thou shalt say, Would God it were morning ! And the Lord shall bring thee into Egypt again, and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou

shouldest say, Who shall go up for us to heaven and bring it, that we may hear it and do it ? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it, that we may hear it and do it ? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil. I call heaven and earth to record this day that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live, that thou mayest love the Lord thy God, and obey his voice, and cleave unto him, for he is thy life, and the length of thy days.

### THE LAST DAYS OF MOSES

Moses went and spake unto all Israel, and said unto them : I am a hundred and twenty years old this day ; I can no more go out and come in ; also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and Joshua, as the Lord hath said. Be strong and of a good courage. Fear not, nor be afraid of them, for the Lord thy God it is that doth go with thee ; he will not fail thee, nor forsake thee.

Moses called Joshua, and said to him in the sight of all Israel, Be strong and of a good courage, for thou must go with this people unto the land the Lord hath sworn to give them ; and thou shalt cause them to inherit it. The Lord doth go before thee ; he will be with thee, he will not fail thee : fear not, neither be dismayed.

And the Lord said unto Moses, Behold, thy days approach that thou must die. Call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And the Lord appeared in a pillar of cloud, and the cloud stood over the door of the tabernacle. And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers ; and this people will rise up, and go after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant. Then my anger shall be kindled against them in that day, and I will forsake them, and will hide my face from them. Now therefore write ye this song for you, and teach it the children of Israel ; put it in their mouths, and it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness, for it shall not be forgotten.

### BE STRONG, AND OF A GOOD COURAGE

Moses therefore wrote this song the same day, and taught it the children of Israel ; and he gave Joshua a charge, and said, Be strong and of a good courage, for thou shalt bring the children of Israel into the land I swear unto them ; and I will be with thee.

And it came to pass, when Moses had made an end of writing the law in a book, that Moses commanded the Levites, which bare the ark,

saying, Take this book of the law, and put it in the ark, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck. Behold, while I am yet alive with you this day, ye have been rebellious against the Lord ; and how much more after my death ? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them ; for I know that after my death ye will utterly corrupt yourselves, and turn from the way I have commanded you.

### THE SONG OF MOSES

And Moses spake in the ears of all the congregation of Israel the words of this song :

Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because I will publish the name of the Lord.

Ascribe ye greatness unto our God. He is the Rock ; his work is perfect, for all his ways are judgment ; a God of truth and without iniquity, just and right is he.

They have corrupted themselves ; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise ? Is not he thy father that hath bought thee ? Hath he not made thee, and established thee ?

Remember the days of old ; consider the years of many generations :

Ask thy father, and he will shew thee ; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is his people ; Jacob is the lot of his inheritance. He found him in a

desert land, and in the howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth that he might eat the increase of the fields ; he made him to suck honey and oil out of the flinty rock.

But Jeshurun waxed fat, and kicked ; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed to gods whom they knew not, to new gods that came, whom your fathers feared not.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

And when the Lord saw it he said, I will hide my face from them, I will see what their end shall be, for they are a very froward generation, children in whom is no faith.

They have moved me to jealousy

with that which is not God, they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger, and shall consume the earth, and set on fire the foundations of the mountains.

I will heap mischiefs upon them,  
I will spend mine arrows upon them;

They shall be burnt with hunger,  
and devoured with burning heat,  
and with bitter destruction;

I will also send the teeth of beasts  
upon them, with the poison of  
serpents of the dust.

I said, I would scatter them  
into corners, I would make the  
remembrance of them to cease  
among men,

Were it not that I feared the  
wrath of the enemy, lest their  
adversaries should say, Our hand is  
high, and the Lord hath not done  
all this.

For they are a nation void of  
counsel, neither is there any under-  
standing in them.

O that they were wise, that they  
understood, that they would con-  
sider their end!

How should one chase a thousand,  
and two put ten thousand to flight,  
except their Rock had sold them  
and the Lord had shut them up?

For their rock is not as our Rock,  
even our enemies themselves being

judges. Their wine is the poison of  
dragons, and the cruel venom of  
asps.

Is not this laid up in store with  
me, and sealed up among my  
treasures?

To me belongeth vengeance, and  
recompense. Their foot shall slide  
in due time, for the day of their  
calamity is at hand, and the things  
that shall come upon them make  
haste.

For the Lord shall judge his  
people, and repent himself for his  
servants, when he seeth that their  
power is gone, and there is none  
shut up, or left;

And he shall say, Where are their  
gods, their rock in whom they  
trusted?

Let them rise up and help you,  
and be your protection.

See now that I, even I, am he, and  
there is no god with me. I kill, and  
I make alive; I wound, and I heal;  
neither is there any that can deliver  
out of my hand.

For I lift up my hand to heaven,  
and say, I live for ever.

If I whet my glittering sword,  
and mine hand take hold on judg-  
ment, I will render vengeance to  
mine enemies, and will reward them  
that hate me.

Rejoice, O ye nations, with his  
people, for he will avenge his ser-  
vants, and will render vengeance to  
his adversaries and will be merciful  
unto his land and to his people.

## THE LAND OF CANAAN

Moses made an end of speaking all these words to all Israel, and said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you;



WHEN MOSES HELD UP HIS HANDS HIS PEOPLE PREVAILED, AND THEY STAYED  
HIS HANDS TO THE GOING DOWN OF THE SUN

*From the picture by Sir John Millais in the Manchester Art Gallery*

*See page 49*



BOAZ COMMANDED HIS YOUNG MEN TO LET HER GLEAN AMONG THE SHEAVES,  
AND RUTH GLEANED UNTIL EVEN

*From a Braun photograph of the picture by Charles Gleyre*

*See page 98*



BEHOLD, JEPHTHAH'S DAUGHTER CAME OUT TO MEET HIM: SHE WAS HIS ONLY CHILD

*By Sir John Millais*

*See page 94*

it is your life, and through this thing ye shall prolong your days in the land ye go over Jordan to possess.

And the Lord spake unto Moses that selfsame day, saying, Get thee up into mount Nebo, over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people, because ye trespassed against me among the children of Israel at the waters in the wilderness of Zin, because ye sanctified me not in the midst of Israel. Thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

### THE BLESSING OF ISRAEL

*This is the blessing wherewith Moses blessed the children of Israel before his death.*

He said, The Lord came from Sinai unto them; he shined forth from mount Paran, and came with ten thousands of saints; from his right hand went a fiery law for them. Yea, he loved the people.

Let Reuben live and not die, and let not his men be few. And this is the blessing of Judah. Hear, Lord, the voice of Judah, and bring him unto his people. Let his hands be sufficient for him; and be thou a help to him from his enemies. Of Levi he said, Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again. Of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders. Of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, for the precious things of the earth and fulness thereof, and for the goodwill of him that dwelt in the bush. Of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness, for they shall suck of the abundance of the seas, and of treasures hid in the sand.

### THE ETERNAL GOD IS THY REFUGE

Of Gad he said, Blessed is he that enlargeth Gad: he dwelleth as a lion. Of Dan he said, Dan is a lion's whelp; he shall leap from Bashan. Of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south.

Of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren; let him dip his foot in oil. Thy shoes shall

be iron and brass ; and as thy days so shall thy strength be. There is none like unto God, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. Israel then shall dwell in safety ; the fountain of Jacob shall be upon a land of corn and wine ; his heavens shall drop down dew. Happy art thou, O Israel ; who is like unto thee, O people saved by the Lord, the shield of thy help.

Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho ; and the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land I swear unto Abraham, Isaac, and Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

### THE DEATH OF MOSES

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord ; and he buried him in a valley in the land of Moab, over against Bethpeor, but no man knoweth of his sepulchre unto this day. Moses was a hundred and twenty years old when he died ; his eye was not dim, nor his natural force abated.

The children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses were ended.

Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him ; and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

THE OLD TESTAMENT

THE PROMISED LAND

## Stories from the Land of Canaan

**A**RRIVING in what was to them their Promised Land, the Children of Israel reach what is for us the Dark Age of their history.

**W**E know almost nothing of what happened when, after the death of Moses, they crossed the Jordan under Joshua and conquered Canaan; but we have, instead of a record of conquest, a series of stories of life in Canaan which is worth more than formal history.

**W**E do not know how long the children of Israel were in marching from Egypt to Canaan; the "forty years" they spent in the wilderness means merely a long time. Forty is a mystic word in the Bible; we read that Moses was forty days and forty nights in the mountain, that he fasted forty days and forty nights, and that Jesus was also forty days and forty nights in the wilderness.

**B**UT we know that this division of the Bible brings us down to about a thousand years before the birth of Jesus. We have lived through about 1200 years since Abraham set out with his flocks, and through about 300 years since Moses led his people out of Egyptian bondage. Through most of the time from the escape out of Egypt to the coming of the kings Israel lived under the rule of Judges. Then it was that the tribes broke up, and in the weakness of isolation came the idea that Israel should have a king to rule over them.

**I**NTO this period come three stories of the life of Canaan which have passed into most of the languages of the world—the stories of Gideon the patriot and of Samson the strong man, and the story of Ruth and Naomi, one of the most beautiful of all the tales in the Bible, a little picture of life in Canaan which tells us much of the manners and customs of those far-off times.

**B**UT Ruth is more than a story; she is one of the Bible's great landmarks. She stands out in the history of the world as witness to an epoch, for she was a daughter of the Moabites, a tribe outside the Chosen Race, and she became the mother of the grandfather of David, first king over all Israel.

**W**E see here, therefore, the dawn of another great idea—the idea that God is not the God of one family or of one race or one nation only, but the Father of all mankind.

## THE CROSSING OF JORDAN

**A**FTER the death of Moses it came to pass that the Lord spake unto Joshua saying,

Moses my servant is dead ; now therefore arise, go over this Jordan, thou and all this people, unto the land I give to them. Every place that the sole of your foot shall tread upon, that have I given unto you. From the wilderness and Lebanon to the great river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, so I will be with thee ; I will not fail thee, nor forsake thee.

Be strong and of a good courage, for unto this people shalt thou divide the land. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest do all that is written therein ; for then thou shalt make thy way prosperous, then thou shalt have good success. Have not I commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed, for the Lord is with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals, for within three days ye shall pass over Jordan to go in to possess the land.

And they answered Joshua, saying, All thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee. The Lord thy God be with thee, as he was with Moses. Whosoever doth rebel against thy commandment, and will not hearken unto thy words, he shall be put to death. Only be strong and of a good courage.

## THE SPIES OF JERICHO

Joshua sent two men to spy secretly, saying, Go view the land, even Jericho ; and they went, and came into a house, and lodged there. It was told the king of Jericho, saying, Behold, there came men hither tonight of the children of Israel to search out the country ; and the king sent to Rahab, saying, Bring forth the men that are in thine house, for they be come to search out all the country.

The woman took the two men, and hid them, and said, There came

men unto me, but it came to pass, about the time of shutting of the gate, when it was dark, that the men went out : pursue after them quickly, for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with stalks of flax, which she had laid upon the roof. As soon as they which pursued after them were gone out they shut the gate ; and before they were laid down she came up unto them upon the roof, and said to the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you, for we have heard how the Lord dried up the water of the Red Sea for you when ye came out of Egypt ; and what ye did to the two kings of the Amorites, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man, because of you : for your God is God in heaven above and in earth beneath. Now therefore, I pray you, swear unto me, since I have shewed you kindness, that ye will also shew kindness to my father's house, and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

And the men answered her, It shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window (for her house was upon the town wall), and she said to them, Get you to the mountain, lest the pursuers meet you ; and hide yourselves there three days, and afterward go your way.

### THE SCARLET THREAD IN THE WINDOW

And the men said to her, Behold, when we come into the land thou shalt bind this line of scarlet thread in the window, and shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home to thee ; and whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless ; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. She said, So be it, and they departed ; and she bound the scarlet line in the window.

They went to the mountain and abode there three days, and came to Joshua and told him all that befell them ; and they said, Truly the Lord hath delivered into our hands all the land, for the inhabitants of the country do faint because of us.

Joshua rose early in the morning and they came to Jordan, he and all the children of Israel, and lodged there before they passed over.

It came to pass after three days that the officers went through the host and commanded the people, saying, When ye see the ark of the covenant of the Lord your God ye shall remove from your place, and go after it. Yet there shall be a space between you and it ; come

not near unto it, that ye may know the way by which ye must go, for ye have not passed this way heretofore. Joshua said to the people, Sanctify yourselves, for tomorrow the Lord will do wonders among you; and Joshua spake to the priests, Take up the ark of the covenant, and pass over before the people. And they took up the ark, and went before the people; and the Lord said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

And it came to pass, when the people removed from their tents to pass over Jordan, and as they that bare the ark were come to Jordan, and the feet of the priests were dipped in the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above rose up, and those that came down toward the plain were cut off, and the people passed over against Jericho. The priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over. About forty thousand prepared for war passed over to the plains of Jericho. On that day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses all the days of his life.

It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man against him with his sword drawn; and Joshua said to him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I come. And Joshua fell on his face to the earth, and said, What saith my lord unto his servant? And the captain of the Lord's host said to Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so.

### THE FALLING OF THE CITY WALLS

Now Jericho was straitly shut up because of the children of Israel; none went out and none came in. And the Lord said to Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. Seven priests shall bear before the ark seven trumpets, and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. And it shall come to pass that, when they make a long blast with the ram's horn, all the people shall shout with a great shout, and the wall of the city shall fall.

So the ark of the Lord compassed the city, going about it once; and they came and lodged in the camp. Joshua rose early in the morning, and the priests took up the ark of the Lord; and seven priests bearing seven trumpets before the ark went on continually, and blew the trumpets: and the armed men went before them. So they did six days. On the seventh day they rose early about the dawning of the day and compassed the city seven times; and at the seventh

time, when the priests blew the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city.

So the people shouted when the priests blew the trumpets : and it came to pass that the wall fell down, so that the people went up into the city, every man straight before him, and they took the city.

And the spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, and left them without the camp of Israel. And they burnt the city, and all that was therein : only the silver, and the gold, and the vessels of brass and iron they put into the treasury of the house of the Lord. Joshua saved Rahab alive, and all that she had, because she hid the messengers Joshua sent to spy out Jericho:

So the Lord was with Joshua, and his fame was noised throughout all the country.

### THE HEWERS OF WOOD AND DRAWERS OF WATER

It came to pass, when all the kings on this side Jordan, in the hills, and in the valleys, and in all the coasts of the sea against Lebanon, heard thereof, that they gathered themselves together to fight with Joshua and with Israel.

And when the inhabitants of Gibeon heard what Joshua had done, they did work wilily, and went as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up ; and old shoes, and old garments upon them ; and all the bread of their provision was dry and mouldy. And they went to Joshua to the camp at Gilgal, and said to him, From a very far country thy servants are come because of the name of the Lord thy God, for we have heard the fame of him, and all that he did in Egypt. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants ; make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you ; but now, behold, it is dry and mouldy : and these bottles of wine, behold, they be rent ; and our garments and our shoes are become old by reason of the very long journey.

Joshua made peace with them, and made a league with them, and it came to pass at the end of three days that they heard that they were their neighbours, and dwelt among them. And Joshua called for them, and spake, saying, Wherefore have ye beguiled us, saying, We are very far from you, when ye dwell among us ? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, hewers of wood and drawers of water for the house of God.

They answered Joshua, and said, Because it was told thy servants how the Lord commanded Moses to give you all the land, and to destroy all the inhabitants, we were sore afraid of our lives, and have

done this thing. And now, behold, we are in thine hand : as it seemeth good and right to do unto us, do. And Joshua made them that day hewers of wood and drawers of water for the congregation.

### THE CAVE OF THE FIVE KINGS

It came to pass, when Adonizedec king of Jerusalem heard how Joshua had taken Jericho and her king, and how the inhabitants of Gibeon had made peace with Israel, and were among them, that they feared greatly, because Gibeon was a great city. Therefore the five kings of the Amorites gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent to Joshua, saying, Slack not thy hand from thy servants ; come quickly and save us, for all the kings of the Amorites are gathered against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the Lord said unto Joshua, Fear them not ; for I have delivered them into thine hand ; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and smote them and returned to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah ; and it was told Joshua, and Joshua said, Roll great stones on the mouth of the cave, and set men to keep them ; and stay ye not, but pursue your enemies ; suffer them not to enter their cities. Then said Joshua, Open the mouth of the cave and bring out those five kings ; and they did so, and Joshua hanged them on five trees.

So Joshua smote all the country of the hills ; all these kings and their land did Joshua take at one time. Joshua took the whole land, and gave it for an inheritance to Israel according to their divisions by their tribes. And the land rested from war.

### JOSHUA GOES THE WAY OF ALL THE EARTH

It came to pass, a long time after the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken ; and Joshua called for all Israel, and said unto them, I am old and stricken in age. Ye have seen all that the Lord your God hath done unto all these nations because of you, for the Lord is he that hath fought for you. Behold, I have divided by lot these nations that remain, to be an inheritance for your tribes, and ye shall possess their land, as the Lord hath promised you.

Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left, but cleave unto the Lord your God. For the Lord hath driven out from before you great nations and strong ; but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand, for the Lord your God it is that fighteth for you.

Take good heed, therefore, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, and make marriages with them, know for a certainty that the Lord will no more drive these nations from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from this good land which the Lord hath given you.

Behold, this day I am going the way of all the earth ; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord spake concerning you : all are come to pass, and not one thing hath failed.

Now therefore fear the Lord, and serve him in sincerity and in truth. Choose you this day whom ye will serve, whether the gods your fathers served or the gods of the Amorites, in whose land ye dwell ; but, as for me and my house, we will serve the Lord.

The people answered and said, God forbid that we should forsake the Lord to serve other gods. And Joshua said, If ye forsake the Lord and serve strange gods, then he will turn and consume you.

And the people said, Nay ; but we will serve the Lord.

So Joshua let the people depart, every man unto his inheritance. And it came to pass that Joshua died, and they buried him in mount Ephraim. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought for a hundred pieces of silver ; and it became the inheritance of the children of Joseph.

### DEBORAH THE PROPHETESS

After the death of Joshua it came to pass that the children of Israel did evil in the sight of the Lord, and followed other gods ; and the anger of the Lord was hot against Israel, and he delivered them into the hands of their enemies round about, so that they could not any longer stand. Whithersoever they went out they were greatly distressed.

Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them ; yet they would not hearken to their judges, but went after other gods, and bowed unto them.

The Lord sold them into the hand of Jabin, king of Canaan, the captain of whose host was Sisera ; and Israel cried unto the Lord, for he had nine hundred chariots of iron, and twenty years he mightily oppressed Israel.

Deborah, a prophetess, judged Israel at that time, and dwelt under the palm tree of Deborah between Ramah and Bethel ; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam, and said, Go and draw toward mount Tabor with ten thousand men, and I will draw unto thee Sisera, and deliver him into thine hand. Barak went up with ten thousand

men, and Deborah went up with him. Sisera gathered together all his chariots, and all the people that were with him, unto the river of Kishon, and the Lord discomfited Sisera and all his chariots, and all his hosts fell upon the edge of the sword, and there was not a man left.

Then sang Deborah and Barak on that day, saying :

In the high places of the field the kings came and fought.

The stars in their courses fought against Sisera.

The river of Kishon swept them away.

The mother of Sisera looked out at a window, and cried through the

lattice, Why is his chariot so long in coming ? Why tarry the wheels of his chariots ?

So let all thine enemies perish, O Lord ;

But let them that love thee be as the sun when he goeth forth in his might.

And the land had rest forty years.

The hand of Midian seven years prevailed against Israel ; and because of the Midianites the children of Israel made them dens in the mountains, and caves, and strongholds. And so it was, when Israel had sown, that the Midianites and the Amalekites came up against them, and destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass. They came up with their cattle and their tents, as grasshoppers for multitude, for both they and their camels were without number ; and Israel was greatly impoverished and cried unto the Lord.

### GIDEON AND HIS THREE HUNDRED MEN

And there came an angel of the Lord, and sat under an oak.

Gideon threshed wheat by the winepress, to hide it from the Midianites, and the angel of the Lord appeared and said unto him, The Lord is with thee, thou mighty man of valour. Gideon said, Oh my Lord, if the Lord be with us, why is all this befallen us ? And where be all his miracles our fathers told us of, saying, Did not the Lord bring us up from Egypt ? Now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites. And he said, Oh my Lord, wherewith shall I save Israel ? Behold, my family is poor in Manasseh, and I am the least in my father's house. The Lord said unto him. Surely I will be with thee. Peace be unto thee ; fear not : thou shalt not die.

It came to pass the same night that the Lord said unto him, Throw down the altar of Baal that thy father hath, and cut down the grove that is by it, and build an altar to the Lord thy God upon this rock. Then Gideon took ten of his servants, and did as the Lord had said ; and because he feared the men of the city he did it by night.

And when the men of the city arose early in the morning, behold,

the altar of Baal was cast down, and they said, Gideon the son of Joash hath done this thing. Then the men of the city said to Joash, Bring out thy son, that he may die, because he hath cast down the altar of Baal. And Joash said to all that stood against him, Will ye plead for Baal ? Will ye save him ? He that will plead for him, let him be put to death while it is yet morning ; if he be a god, let him plead for himself, because one hath cast down his altar.

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet ; and the Lord said to Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is afraid, let him depart. And there returned of the people twenty and two thousand ; and there remained ten thousand. And the Lord said to Gideon, The people are yet too many ; bring them down unto the water, and I will try them for thee there.

So he brought down the people to the water ; and the Lord said to Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down on his knees to drink. The number of them that lapped putting their hand to their mouth were three hundred men, and the Lord said to Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand : let all the other people go every man unto his place.

So the people took victuals in their hand, and their trumpets ; and he sent all the rest of Israel every man to his tent, and retained those three hundred. The host of Midian was beneath him in the valley, and it came to pass the same night that the Lord said, Arise, get thee down unto the host ; for I have delivered it into thine hand. But, if thou fear to go down, go with Phurah thy servant to the host, and thou shalt hear what they say ; and afterward shall thine hands be strengthened to go down. Then went he with his servant to the outside of the host, and the Midianites and the Amalekites lay in the valley like grasshoppers for multitude ; and their camels were without number, as the sand by the sea for multitude.

Gideon returned to Israel, and said, Arise, for the Lord hath delivered into your hand the host of Midian. He divided the three hundred men into three companies, and put a trumpet in every man's hand, with empty pitchers, and lamps in the pitchers ; and he said to them, Look on me, and do likewise. When I come to the outside of the camp it shall be that as I do so shall ye do. When I blow with a trumpet, blow ye the trumpets also on every side of the camp, and say, The sword of the Lord, and of Gideon.

So Gideon, and the hundred men that were with him, came to

the outside of the camp in the beginning of the middle watch ; and they had but newly set the watch. They blew the trumpets, and brake the pitchers in their hands ; and the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands, and cried, The sword of the Lord, and of Gideon. They stood every man in his place round about the camp ; and all the host ran, and cried, and fled.

Gideon returned from battle before the sun was up, and the men of Israel said, Rule thou over us, for thou hast delivered us from the hand of Midian. And Gideon said to them, I will not rule over you ; the Lord shall rule over you. Thus was Midian subdūed before the children of Israel, so that they lifted up their heads no more. The country was in quietness forty years in the days of Gideon ; and Gideon died in a good old age, and was buried in the sepulchre of his father.

### THE DAUGHTER OF JEPHTHAH

It came to pass that the children of Ammon made war against Israel, and the elders of Gilead went to fetch Jephthah out of the land of Tob, and said, Come, and be our captain, that we may fight with the children of Ammon.

Jephthah said to the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head ?

And the elders of Gilead said, The Lord be witness between us if we do not so according to thy words. Then Jephthah went with the elders, and the people made him head and captain over them.

And Jephthah sent messengers to the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land ?

The king of the children of Ammon answered to the messengers, Because Israel took away my land, when they came up out of Egypt, from Arnon to Jabbok, and unto Jordan ; now therefore restore those lands again peaceably.

Jephthah sent messengers again to the king and said, Israel took not away the land of the children of Ammon, but when Israel came up from Egypt, and walked through the wilderness unto the Red Sea, and came to Kadesh, then Israel sent messengers to the king, saying, Let me, I pray thee, pass through thy land ; but the king would not hearken. Then they went along through the wilderness, and pitched on the other side of Arnon, but came not within the border. And Israel sent messengers to Sihon king of the Amorites, and said, Let us pass, we pray thee, through thy land into my place ; but Sihon trusted not Israel to pass through his coast, but gathered all his people and fought against Israel. And God delivered Sihon and all his people into the hand of Israel ; they possessed all the coasts of the

Amorites, from Arnon to Jabbok, and from the wilderness to Jordan. So now the Lord God of Israel hath dispossessed the Amorites from before his people, and shouldest thou possess it? Whomsoever the Lord our God shall drive out from before us, them will we possess.

And now art thou anything better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them, while Israel dwelt in all the cities along by the coasts of Arnon, three hundred years? Why did ye not recover them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me. The Lord be judge this day between the children of Israel and the children of Ammon.

Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah.

Then the Spirit of the Lord came upon Jephthah, and he passed over unto the children of Ammon.

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon, and the Lord delivered them into his hands.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. She was his only child; beside her he had neither son nor daughter.

And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me, for I have opened my mouth unto the Lord, and I cannot go back.

She said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies. And she said to her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, I and my fellows.

And he said, Go. He sent her away for two months, and she went with her companions; and it came to pass at the end of two months that she returned to her father, who did with her according to his vow.

And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah four days in a year.

### SAMSON THE STRONG MAN

The children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

There was a certain man of Zorah whose name was Manoah, and

his wife bare a son, and called his name Samson ; and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan.

Samson went down to Timnath, and saw a woman of the daughters of the Philistines ; and he came up, and told his father and his mother, and said, I have seen a woman in Timnath ; get her for me to wife. Then his father and his mother said unto him, Is there never a woman among all my people that thou goest to take a wife of the Philistines ? And Samson said to his father, Get her for me, for she pleaseth me well. His father and mother knew not that it was of the Lord, that he sought an occasion against the Philistines (for at that time the Philistines had dominion over Israel).

Then went Samson down, and his father and mother, and came to the vineyards of Timnath : and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand ; but he told not his father or his mother what he had done. And he went down, and talked with the woman ; and she pleased Samson well. After a time he returned to see the carcase of the lion, and, behold, there was a swarm of bees and honey in the carcase. And he took thereof in his hands and went on eating, and came to his father and mother, and he gave them, and they did eat ; but he told not them that he had taken the honey out of the lion.

So his father went down unto the woman, and Samson made there a feast ; for so used the young men to do. It came to pass, when they saw him, that they brought thirty companions to be with him, and Samson said unto them, I will put forth a riddle unto you. If ye can declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments ; but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said to him, Put forth thy riddle, that we may hear it. He said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness.

They could not in three days expound the riddle, and it came to pass on the seventh day that they said unto Samson's wife, Entice thy husband that he may declare to us the riddle, lest we burn thee and thy father's house with fire. And Samson's wife wept before him, and he told her ; and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey ? And what is stronger than a lion ? And he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. His anger was kindled, and he went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand between two tails ; and when he had set the brands on fire he let them go into the standing corn of the Philis-

tines, and burnt up both the shocks and also the standing corn, with the vineyards and olives.

Then the Philistines came up, and Samson said to them, Though ye have done this, yet will I be avenged of you, and he smote them hip and thigh with a great slaughter ; and went down and dwelt in the top of the rock Etam. Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

The men of Judah said, Why are ye come up against us ? They answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam and said to Samson, Knowest thou not that the Philistines are rulers over us ? What is this that thou hast done ? And he said to them, As they did unto me, so have I done unto them. They said unto him, We are come down to bind thee, that we may deliver thee to the Philistines ; and they bound him with new cords, and brought him from the rock. When he came to Lehi the Philistines shouted against him : and the spirit came mightily upon him, and the cords on his arms became as flax burnt with fire, and he found a jawbone of an ass, and took it, and slew a thousand men therewith.

He judged Israel in the days of the Philistines twenty years.

Then went Samson to Gaza, and it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, saying, In the morning, when it is day, we shall kill him. Samson lay till midnight, and arose, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them on his shoulders, and carried them up to the top of a hill before Hebron.

It came to pass afterward that he loved a woman in the valley of Sorek, whose name was Delilah ; and the lords of the Philistines came to her, and said, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him ; and we will give thee every one of us eleven hundred pieces of silver.

Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound. And Samson said, If they bind me with seven green withs that were never dried, then shall I be weak, and as another man.

Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

Now there were men lying in wait, abiding with her in the chamber, and she said to him, The Philistines be upon thee, Samson. And he brake the withs as a thread of tow is broken when it toucheth the fire. So his strength was not known.

Delilah said to Samson, Behold, thou hast mocked me ; now tell me, I pray thee, wherewith thou mightest be bound. He said to her,



SO BOAZ TOOK RUTH AND SHE WAS HIS WIFE, AND SHE BARE A SON: HE WAS THE  
FATHER OF JESSE, THE FATHER OF DAVID

*From a Brann photograph*

*See page 101*



THE CHILD SAMUEL GREW, AND WAS IN FAVOUR WITH THE LORD  
*From the picture by Sir Joshua Reynolds*

*See page 102*

If they bind me fast with new ropes, then shall I be weak, and as another man. Delilah therefore took new ropes, and bound him, and said to him, The Philistines be upon thee, Samson ; and he brake them off his arms like a thread.

Delilah said to Samson, Hitherto thou hast mocked me ; tell me wherewith thou mightest be bound ; and he said to her, If thou weavest the seven locks of my head with the web. She fastened it with the pin, and said to him, The Philistines be upon thee, Samson ; and he awaked out of his sleep, and went away with the pin of the beam, and with the web.

She said unto him, How canst thou say, I love thee, when thine heart is not with me ? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

And it came to pass, when she pressed him daily with her words and urged him, so that his soul was vexed unto death, that he told her all his heart, and said, There hath not come a razor upon mine head ; if I be shaven, then my strength will go from me, and I shall become weak, like any other man. When Delilah saw that he had told her all his heart, she called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up to her, and brought money in their hand. She made him sleep on her knees ; and called for a man to shave off the seven locks of his head ; and she began to afflict him, and his strength went from him. She said, The Philistines be upon thee, Samson ; and he awoke out of his sleep and said, I will go out as at other times before, and shake myself. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass ; and he did grind in the prison house.

Then the lords of the Philistines gathered together to offer a great sacrifice unto Dagon their god, and to rejoice ; for they said, Our god hath delivered Samson into our hand.

It came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport ; and they called for Samson out of the prison house, and he made them sport, and they set him between the pillars.

Samson said to the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean on them. Now the house was full of men and women, and all the lords of the Philistines were there ; and there were on the roof about three thousand men and women, that beheld while Samson made sport.

Samson called to the Lord, and said, Remember me, I pray thee, and strengthen me this once, that I may be avenged for my two eyes ; and Samson took hold of the two middle pillars on which the house stood, and said, Let me die with the Philistines. He bowed himself with all his might ; and the house fell on the lords and on the people. So the dead he slew at his death were more than he slew in his life.

## RUTH AND NAOMI

Now it came to pass, in the days when the judges ruled, that there was a famine in the land ; and a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. The name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion. Naomi's husband died ; and she was left, and her two sons ; and they took them wives of the women of Moab. The name of the one was Orpah, and the name of the other Ruth, and they dwelled there about ten years. Mahlon and Chilion died also, both of them ; and the woman was left of her sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab, for she had heard how the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her ; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house ; the Lord deal kindly with you, as ye have dealt with the dead and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters : why will ye go with me ? Turn again, my daughters, go your way ; for I am too old. It grieveth me much for your sakes that the hand of the Lord is gone out against me.

And they lifted up their voice, and wept again ; and Orpah kissed her mother-in-law, but Ruth clave unto her, and said : Intreat me not to leave thee, or to return from following after thee ; for whither thou goest, I will go ; and where thou lodgest, I will lodge ; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried ; the Lord do so to me, and more also, if aught but death part thee and me.

When she saw that she was stedfastly minded to go with her she left speaking unto her, so they went until they came to Bethlehem.

It came to pass, when they were come to Bethlehem, that all the city was moved about them and they said, Is this Naomi ? And she said unto them, Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty ; why then call ye me Naomi, seeing the Almighty hath afflicted me ?

## THE GLEANER IN THE CORNFIELD

So Naomi returned, and Ruth with her ; and they came to Bethlehem in the beginning of barley harvest.

Naomi had a kinsman of her husband's, a mighty man of wealth, and his name was Boaz.

Ruth said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace ; and she said to her, Go, my daughter. And she went and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging to Boaz.

And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this ? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab ; and she said, I pray you, let me glean and gather after the reapers among the sheaves ; so she came, and hath continued even from the morning until now.

#### RUTH FINDS FAVOUR WITH BOAZ

Then said Boaz unto Ruth, Hearest thou not, my daughter ? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them ; have I not charged the young men that they shall not touch thee ? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger ?

Boaz said unto her, It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband ; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

Boaz said, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar ; and she sat beside the reapers, and he reached her parched corn, and she did eat.

And when she was risen up to glean Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not ; and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned until even, and went into the city. And her mother-in-law said unto her, Where hast thou gleaned today, and where wroughtest thou ? Blessed be he that did take knowledge of thee.

She said, The man's name with whom I wrought today is Boaz ; and Naomi said, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. The man is near of kin unto us, one of our next kinsmen. Ruth said, He said unto me also, Thou

shalt keep fast by my young men, until they have ended all my harvest; and Naomi said, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

Then Naomi said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet and lay thee down. And she did according to all that her mother-in-law bade her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight that the man turned, and, behold, a woman lay at his feet. He said, Who art thou? And she answered, I am Ruth thine handmaid. And he said, Blessed be thou of the Lord, my daughter. Fear not; for all the city of my people doth know that thou art a virtuous woman. It is true that I am thy near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part. But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

#### BOAZ GOES UP TO THE GATE

And she lay at his feet until the morning: and she rose up. And he said, Bring the vail that thou hast upon thee, and hold it; and when she held it he measured six measures of barley, and laid it on her, and she went into the city. And when she came to her mother-in-law she told her all that the man had done. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall.

Then went Boaz up to the gate, and sat him down there; and, behold, the kinsman of whom Boaz spake came by, unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before

the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it ; but if thou wilt not redeem it, then tell me, that I may know, for there is none to redeem it beside thee, and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance ; redeem thou my right to thyself, for I cannot.

### THE FATHER OF THE FATHER OF DAVID

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things : a man plucked off his shoe, and gave it to his neighbour, and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place.

And all the people said, We are witnesses.

So Boaz took Ruth and she was his wife, and she bare a son. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age, for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women her neighbours gave it a name, saying, There is a son born to Naomi ; and they called his name Obed : he is the father of Jesse, the father of David.

### THE LITTLE CHILD OF THE TEMPLE

There was a certain man of mount Ephraim, and his name was Elkanah, and he had two wives ; the name of the one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children ; therefore she wept.

Then said Elkanah her husband to her, Hannah, why weepest thou ? And why eatest thou not ? And why is thy heart grieved ? Am not I better to thee than ten sons ?

Hannah rose up and prayed to the Lord, and wept sore ; and she vowed a vow, and said, O Lord of hosts, if thou wilt look on thine handmaid, and remember me, and wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life.

And it came to pass that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow ; but Hannah said, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.

And Hannah prayed, and said, My heart rejoiceth in the Lord. There is none holy as the Lord, for there is none beside thee ; neither is there any rock like our God. Talk no more so exceeding proudly ; let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed. The Lord killeth and maketh alive ; he bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich ; he bringeth low and lifteth up. He raiseth up the poor out of the dust and lifteth up the beggar to set them among princes. He will keep the feet of his saints, and the wicked shall be silent in darkness ; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces ; out of heaven shall he thunder upon them : the Lord shall judge the ends of the earth.

Elkanah went to Ramah to his house, and the child did minister before Eli the priest.

Now the sons of Eli knew not the Lord, and he said unto them, Why do ye such things ? I hear of your evil dealings by all this people. Nay, my sons, it is no good report that I hear ; ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him : but if a man sin against the Lord, who shall intreat for him ? Notwithstanding they hearkened not unto the voice of their father.

### SAMUEL AND ELI

The child Samuel grew on, and was in favour with the Lord, and also with men.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house ? I said indeed that thy house, and the house of thy father, should walk before me for ever, but now, be it far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come that there shall not be an old man in thine house for ever. All the increase of thine house shall die in the flower of their age. Thy two sons, Hophni and Phinehas, in one day they shall die.

The child Samuel ministered unto the Lord before Eli, and it came to pass, when Eli was laid down, and his eyes began to wax dim, and ere the lamp went out in the temple, and Samuel was laid down to sleep, that the Lord called Samuel. And he ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not ; lie down again. And he went and lay down.

And the Lord called yet again, Samuel, and Samuel arose and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son ; lie down again.

And the Lord called Samuel again the third time ; and he arose and went to Eli, and said, Here am I ; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said to Samuel, Go lie down, and it shall be, if he call thee, that thou shalt say, Speak, Lord, for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

And the Lord said to Samuel, Behold, I will do a thing in Israel at which the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things I have spoken concerning his house ; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not. And therefore I have sworn that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son ; what is the thing that the Lord hath said unto thee ? I pray thee hide it not from me : God do so to thee, and more also, if thou hide anything from me. Samuel told him every whit, and hid nothing, and he said, It is the Lord ; let him do what seemeth him good.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

### THE OLD MAN AND HIS SONS

Now the Philistines put themselves in array against Israel ; and when they joined battle Israel was smitten before the Philistines. And when the people were come into the camp the elders of Israel said, Wherefore hath the Lord smitten us before the Philistines ? Let us fetch the ark of the Lord that it may save us.

When the ark of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again ; and the Philistines said, What meaneth the noise of this great shout in the camp of the Hebrews ? They understood that the ark of the Lord was come into the camp, and the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us ! for there hath not been such a thing heretofore. Woe unto us ! who shall deliver us out of the hand of these mighty gods ? These are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong and quit yourselves like men, O ye Philistines, that ye be not servants to the Hebrews, as they have beer to you ; quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent ; there fell of Israel thirty thousand footmen ; and the ark of God was taken, and the two sons of Eli were slain.

There ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head, and when he came, lo, Eli sat on a seat by the wayside, watching, for his heart trembled for the ark of God. When the man came into the city, and told it, all the city cried out ; and when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult ? And the man came in hastily, and told Eli.

Now Eli was ninety and eight years old, and his eyes were dim, that he could not see. And the man said unto Eli, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons are dead, and the ark of God is taken.

And it came to pass, when he made mention of the ark of God, that he fell from off the seat by the side of the gate, and his neck brake, and he died ; for he was an old man, and heavy. And he had judged Israel forty years.

The ark was in the country of the Philistines seven months, and the Philistines called for the priest and the diviners, saying, What shall we do to the ark of the Lord ? Tell us wherewith we shall send it to his place.

And they said, If ye send away the ark of the God of Israel, send it not empty. Make images of your emerods, and images of your mice that mar the land ; and ye shall give glory unto the God of Israel ; peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them ; and take the ark of the Lord, and lay it on the cart ; and put the jewels of gold in a coffer by the side thereof ; and send it away, that it may go.

The men took two milch kine, and tied them to the cart, and shut up their calves at home ; and they laid the ark upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine went along the highway, lowing as they went, and turned not aside to the right hand or to the left ; and the lords of the Philistines went after them unto the border of Beth-shemesh.

They of Beth-shemesh were reaping their wheat harvest in the valley, and they lifted up their eyes, and saw the ark, and rejoiced to see it, and said, Who is able to stand before this holy God ? They sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord ; come ye down, and fetch it up to you ; and the men came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark.

THE OLD TESTAMENT

THE FOUNDING OF THE KINGDOM

## The Story of the Coming of the Kings

THE Kingdom of Israel was founded on that day, now nearly three thousand years ago, when a young man whose name was Saul went out to seek his father's asses and found a throne. It is believed that the time was about the middle of the eleventh century B.C., and that David's reign ran on into the tenth.

HERE we read from Samuel and the First Book of Kings, both of which have been as we know them for perhaps 2500 years. They make a continuous but not complete narrative, from the point of view of the priests, who were the historians. The Bible does not claim to be complete as a history, but we know from the records of surrounding nations that during part of the time we read of here, about the time of Ahab, Israel rose almost to the position of a Great Power.

THESE pages tell us the most varied collection of stories in the whole of the Bible, beginning with Eli and his sons, running through the tragic and haunting life of Saul, introducing vivid figures of princes and soldiers, and ending with the death of David, old and perhaps rather heart-broken, after a career without parallel among all the remarkable characters in the Old Testament.

DAVID, after Moses, is the chief figure of the Old Testament, a very human figure. From the moment when the shepherd boy of Bethlehem comes into a great scene with his sling and stone, to the moment when as king in Jerusalem he goes the way of all the Earth, David holds the reader of this wondrous book. He is something like Joseph in the way he comes into the story, sent by his father to see his brothers; but it is as the ancestor of another Boy of Bethlehem that David stands in the very centre of this great history.

MUCH of the writing in these pages is in the powerful style of the Book of Deuteronomy, and it is believed that Samuel and Kings were written much nearer the events they describe than most of the books before them. Songs have been introduced from various sources, and the story is at times confusing owing to the bringing together of different narratives.

FOR three things mankind has turned to these pages throughout the ages, things for which these pages of the Bible would be famous if there were nothing else in them worth remembering—for the touching friendship of David and Jonathan, whose souls were knit like brothers, and for two sad songs, one David's Lament for Jonathan, the other his Lament for Absalom. In all the still, sad music of humanity they are unsurpassed. They are like household words all the world over among those whose emotions are stirred by great literature, for they touch a chord that lies deep in every human heart.

## THE PEOPLE CALL FOR A KING

**I**T came to pass, when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel and said, Behold, thou art old, and thy sons walk not in thy ways ; now make us a king to judge us like all the nations.

But the thing displeased Samuel, and Samuel prayed unto the Lord. And the Lord said, Hearken unto the voice of the people in all that they say unto thee ; for they have not rejected thee, but they have rejected me, that I should not reign over them. Now therefore hearken to their voice ; yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

Samuel told the words of the Lord to the people that asked a king ; and he said, This will be the manner of the king that shall reign over you. He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen ; and some shall run before his chariots. He will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, to reap his harvest, and to make his instruments of war and instruments of his chariots. He will take your daughters to be confectionaries, and to be cooks, and to be bakers. He will take your fields, and your vineyards, and your oliveyards, and give them to his servants. He will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. He will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep ; and ye shall be his servants. And ye shall cry out in that day because of your king, which ye shall have chosen, and the Lord will not hear you.

Nevertheless the people refused to obey the voice of Samuel, and said, Nay, but we will have a king over us, that we also may be like all the nations ; and that our king may judge us, and go out before us, and fight our battles. And the Lord said to Samuel, Hearken unto their voice, and make them a king.

## SAUL SEEKS HIS FATHER'S ASSES

Now there was a man of Benjamin whose name was Kish, and he had a son whose name was Saul, a choice young man, and a goodly ; there was not among the children of Israel a goodlier person than he. From his shoulders and upward he was higher than any of the people.

The asses of Saul's father were lost, and Kish said to his son, Take now one of the servants with thee, and arise, go seek the asses.

He passed through mount Ephraim, and through the land of Shalisha, but found them not. Then they passed through the land of Shalim, and there they were not. He passed through the land of the Benjamites, but found them not.

And when they were come to the land of Zuph Saul said to his servant, Come and let us return, lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold now, there is in this city a man of God, an honourable man ; all that he saith cometh surely to pass. Let us go thither ; peradventure he can shew us our way. Then said Saul to his servant, But, behold, if we go, what shall we bring the man, for the bread is spent in our vessels, and there is not a present to bring to the man of God : what have we ? The servant answered Saul and said, Behold, I have here the fourth part of a shekel of silver ; that will I give to the man of God to tell us our way. Then said Saul to his servant, Well said ; come, let us go. So they went to the city where the man of God was.

As they went up the hill they found young maidens going out to draw water, and said unto them, Is the seer here ?

They answered, He is ; behold, he is before you : make haste now, for he came today to the city, for there is a sacrifice of the people today in the high place. As soon as ye be come into the city ye shall straightway find him. And they went up into the city, and, behold, Samuel came out against them, to go up to the high place.

Now the Lord had told Samuel a day before Saul came, saying, Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over Israel, that he may save my people out of the hand of the Philistines.

And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of ! This same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is ; and Samuel said, I am the seer. Go up before me unto the high place, for ye shall eat with me today, and tomorrow I will let thee go, and tell thee all that is in thine heart. As for thine asses that were lost three days ago, set not thy mind on them, for they are found. And on whom is all the desire of Israel ? Is it not on thee, and on all thy father's house ?

Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin ? Wherefore, then, speakest thou so to me ?

Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons ; and when they were come down from the high place Samuel communed with Saul.

They arose early, and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

As they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, but stand thou still awhile, that I may shew thee the word of God.

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? Thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say, The asses which thou went to seek are found; and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and shalt come to the plain of Tabor, and there shalt meet thee three men going up to God to Bethel, one carrying three kids, another three loaves of bread, another a bottle of wine; and they will salute thee, and give thee two loaves of bread. After that thou shalt come to the hill of God, where is the garrison of the Philistines, and it shall come to pass that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and harp, and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

And it was so. When he had turned his back to go from Samuel, God gave him another heart; all those signs came to pass that day.

### GOD SAVE THE KING

And it came to pass, when all that knew him beforetime saw that he prophesied among the prophets, the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And it became a proverb, *Is Saul also among the prophets?*

And Samuel called the people together and said unto Israel, Thus saith the Lord, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; and ye have this day rejected your God, who saved you out of your adversities and tribulations, and have said, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, Saul was taken; and when they sought him, he could not be found. Therefore they inquired of the Lord if the man should yet come thither; and the Lord answered, Behold, he hath hid himself among the stuff.

And they ran and fetched him, and when he stood among the people he was higher than any from his shoulders.

Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him ? And all the people shouted, and said, God save the king. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord ; and Samuel sent all the people away, every man to his house.

Saul also went home to Gibeah and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us ? And they despised him, and brought him no presents. But he held his peace.

### THE REIGN OF KING SAUL

Then Nahash the Ammonite came up, and encamped against Jabesh : and all the men of Jabesh said to Nahash, Make a covenant with us, and we will serve thee.

Nahash answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said, Give us seven days' respite, that we may send messengers to all the coasts of Israel ; and then, if there be no man to save us, we will come out to thee.

Then came the messengers and told the tidings in the ears of the people ; and all the people lifted up their voices, and wept.

And, behold, Saul came after the herd out of the field ; and said, What aileth the people that they weep. They told him the tidings of the men of Jabesh ; and the Spirit of God came upon Saul, and his anger was kindled greatly. He numbered them in Bezek, the children of Israel three hundred thousand, and the men of Judah thirty thousand ; and they said unto the messengers, Tomorrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh ; and they were glad.

On the morrow Saul put the people in three companies ; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day ; and they which remained were scattered, so that two of them were not left together. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there ; and all the people went to Gilgal ; and there they made Saul king before the Lord.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. Now, behold, the king walketh before you ; and I am old and gray-headed, and my sons are with you. I have walked before you from my childhood unto this day. Behold, here I am ; witness against me before the Lord, and before his anointed : whose ox have I taken ? Or whose ass have I taken ? Or whom have I defrauded ? Whom have I oppressed ? Or of whose hand have I received any bribe to

blind mine eyes therewith ? And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them :

When ye saw that Nahash came against you, ye said unto me, Nay, but a king shall reign over us, when the Lord your God was your king. Now therefore behold the king ye have chosen. If ye will fear the Lord, and serve him, and obey his voice, then shall both ye and the king that reigneth over you continue following the Lord your God ; but if ye will not obey the voice of the Lord, then shall the hand of the Lord be against you.

And all the people said unto Samuel, Pray for thy servants unto the Lord, that we die not, for we have added unto all our sins this evil, to ask us a king.

And Samuel said unto the people, Fear not ; ye have done all this wickedness ; yet turn not aside from following the Lord, but serve the Lord with all your heart, for the Lord will not forsake his people. As for me, God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way. Only fear the Lord, and serve him in truth with all your heart, for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

### JONATHAN

It came to pass upon a day that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistine garrison, that is on the other side. But he told not his father, and Saul tarried under a pomegranate tree, and the people that were with him were about six hundred men. And the people knew not that Jonathan was gone.

Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison ; it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few. And his armourbearer said, Do all that is in thine heart ; turn thee ; behold, I am with thee.

Then said Jonathan, Come up after me, for the Lord hath delivered them into the hand of Israel ; and Jonathan climbed up, and his armourbearer after him ; and that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people ; the garrison, and the spoilers, they also trembled, and the earth quaked ; so it was a very great trembling. And the watchmen of Saul looked, and behold, the multitude melted away, and they went on beating down one another. So the Lord saved Israel.

The men of Israel were distressed that day, for Saul had adjured the

people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. But Jonathan heard not when his father charged the people with the oath ; wherefore he put forth the rod in his hand and dipped it in a honeycomb, and put his hand to his mouth ; and his eyes were enlightened.

Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. Then said Jonathan, My father hath troubled the land ; see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely today of the spoil of their enemies which they found, for had there not been now a much greater slaughter among the Philistines ?

Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. Saul asked counsel of God ; but he answered him not, and Saul said, Draw ye near hither, all the chief of the people ; and see wherein this sin hath been this day ; for, as the Lord liveth, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

Then Saul said to Jonathan, Tell me what thou hast done ; and Jonathan told him, and said, I did but taste a little honey with the end of the rod in mine hand, and, lo, I must die. And Saul answered, God do so and more also, for thou shalt surely die, Jonathan.

And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel ? God forbid ; as the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines, and the Philistines went to their own place.

So Saul took the kingdom over Israel, and fought against all his enemies on every side ; whithersoever he turned himself, he vexed them. There was sore war against the Philistines all the days of Saul ; and when Saul saw any valiant man he took him unto him.

### THE SHEPHERD BOY OF BETHLEHEM

Samuel came no more to see Saul until the day of his death ; nevertheless, Samuel mourned for Saul.

The Lord repented that he had made Saul king over Israel, and said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel ? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons. And Samuel came to Bethlehem, and the elders of the town trembled at his coming, and said, Comest thou peaceably ? And he said, Peaceably ; I am come to sacrifice



IT CAME TO PASS WHEN THE EVIL SPIRIT WAS UPON SAUL THAT DAVID TOOK A HARP  
AND PLAYED, AND SAUL WAS WELL

*From the picture by Julius Kronberg in Stockholm National Gallery*

*See page 113*



THE SOUL OF JONATHAN WAS KNIT WITH THE SOUL OF DAVID  
*By H. R. Mileham*

*See page 116*

unto the Lord : sanctify yourselves, and come with me. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass that Jesse made seven of his sons to pass before Samuel, and Samuel said, The Lord hath not chosen these. Are here all thy children ? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said, Send and fetch him, for we will not sit down till he come hither. And he sent, and brought him in.

Now he was ruddy, and of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him ; for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren ; and the Spirit of the Lord came upon David from that day.

But the Spirit of the Lord departed from Saul, and an evil spirit troubled him ; and Saul's servants said unto him, Let our lord now command thy servants to seek out a man who is a cunning player on a harp : and it shall come to pass, when the evil spirit is upon thee, that he shall play and thou shalt be well. And Saul said to his servants, Provide me a man that can play well, and bring him to me.

Then answered one of the servants, Behold, I have seen a son of Jesse that is cunning in playing, a mighty valiant man, a man of war, prudent in matters, and a comely person, and the Lord is with him.

Wherefore Saul sent messengers to Jesse, and said, Send me David thy son, which is with the sheep ; and Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them.

And David came to Saul, and stood before him ; and he loved him greatly.

Saul sent to Jesse, saying, Let David, I pray thee, stand before me, for he hath found favour in my sight ; and it came to pass, when the evil spirit was upon Saul, that David took a harp, and played with his hand ; so Saul was refreshed, and was well, and the evil spirit departed from him.

### DAVID AND GOLIATH

Now the Philistines gathered their armies to battle, and were together at Shochoh.

Saul and the men of Israel were pitched by the valley of Elah, and set the battle in array against the Philistines. The Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side ; and there was a valley between them.

And there went a champion out of the camp of the Philistines, named Goliath, whose height was six cubits and a span. He had a helmet of brass on his head, and he was armed with a coat of mail ;

and the weight of the coat was five thousand shekels of brass. He had greaves of brass upon his legs, and a target of brass between his shoulders. The staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron ; and one bearing a shield went before him.

He stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array ? Am not I a Philistine, and ye servants to Saul ? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants ; but if I prevail against him, and kill him, then shall ye serve us. I defy the armies of Israel this day ; give me a man, that we may fight together.

When Saul and all Israel heard those words of the Philistine they were dismayed, and greatly afraid. And the Philistine drew near morning and evening, and presented himself forty days.

Jesse said unto David his son, Take now for thy brethren this parched corn, and these ten loaves, and run to the camp to thy brethren ; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

And David rose up early in the morning, and left the sheep with a keeper, and went, as Jesse had commanded him ; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army.

David ran into the army, and saluted his brethren, and as he talked with them, behold, there came up the champion Goliath and spake the same words ; and David heard them.

All the men of Israel, when they saw the man, fled from him, and were sore afraid, and said, Have ye seen this man that is come up ? Surely to defy Israel is he come up : and it shall be that the man who killeth him the king will enrich with great riches, and will give him his daughter, and make his father's house free in Israel.

David spake to the men that stood by, and Eliab his eldest brother heard when he spake, and he said, Why camest thou down hither ? And with whom hast thou left those few sheep in the wilderness ? I know thy pride, and the naughtiness of thine heart, for thou art come down that thou mightest see the battle. And David said, What have I now done ? Is there not a cause ?

When the words were heard which David spake, Saul sent for him, and David said to Saul, Let no man's heart fail because of him ; thy servant will go and fight with this Philistine. Saul said to David, Thou art not able to go against this Philistine, for thou art but a youth, and he a man of war from his youth.

And David said, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock ; and I went

out after him, and smote him, and delivered it out of his mouth, and when he arose against me I caught him by his beard and smote him, and slew him. Thy servant slew both the lion and the bear ; and this Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said, moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

Saul armed David with his armour, and he put an helmet of brass on his head ; also he armed him with a coat of mail.

David said unto Saul, I cannot go with these, for I have not proved them ; and David put them off him, and he took his staff in his hand and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, and his sling was in his hand ; and he drew near the Philistine. The Philistine came on and drew near to David ; and the man that bare the shield went before him.

When the Philistine looked about and saw David he disdained him, for he was but a youth, and ruddy, and of a fair countenance ; and the Philistine said to David, Am I a dog, that thou comest to me with staves ? Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear ; for the battle is the Lord's and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took a stone, and slang it, and smote the Philistine in his forehead ; and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head ; and when the Philistines saw their champion was dead, they fled.

David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

When Saul saw David go forth he said unto Abner, the captain of the host, Whose son is this youth ? And Abner said, As thy soul

liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is; and as David returned Abner brought him before Saul with the head of the Philistine in his hand.

### THE WONDERFUL FRIENDS

It came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely; and Saul set him over the men of war, and he was accepted in the sight of all the people.

And it came to pass that the women came out singing and dancing to meet king Saul, with tabrets, with joy, and with instruments of musick; and the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? And Saul eyed David from that day and forward.

### SAUL AND DAVID

It came to pass on the morrow that the evil spirit came upon Saul, and David played as at other times; and there was a javelin in Saul's hand. And Saul cast the javelin, for he said, I will smite David with it. And David avoided his presence twice.

Saul was afraid of David, because the Lord was with him, and was departed from Saul; therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways, and the Lord was with him.

When Saul saw that he behaved himself very wisely he was afraid of him; but all Israel and Judah loved David.

Saul said to David, Behold my daughter Merab will I give thee to wife: only be thou valiant for me, and fight the Lord's battles; for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

And David said unto Saul, Who am I, and what is my life, or my father's family in Israel, that I should be son-in-law to the king? But it came to pass at the time when Merab should have been given to David, that she was given unto Adriel. And Michal Saul's daughter loved David; and they told Saul, and the thing pleased him.

And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee ; now therefore be the king's son-in-law. Saul's servants spake those words in the ears of David, and Saul gave him Michal to wife.

Saul saw and knew that the Lord was with David, and that Michal loved him ; and Saul was yet the more afraid of David, and became David's enemy continually.

Then the princes of the Philistines went forth, and it came to pass that David behaved himself more wisely than all the servants of Saul ; so that his name was much set by.

And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan delighted much in David, and told David, saying, Saul my father seeketh to kill thee. Now therefore, I pray thee, take heed to thyself until the morning, and hide thyself. And I will go out and stand beside my father in the field and will commune with my father of thee ; and what I see, that I will tell thee.

And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against David, because he hath not sinned against thee ; for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel. Thou sawest it, and didst rejoice : wherefore then wilt thou sin against innocent blood, to slay David without a cause ?

Saul hearkened unto the voice of Jonathan, and sware, As the Lord liveth, he shall not be slain ; and Jonathan called David, and shewed him all those things ; and brought David to Saul, and he was in his presence as in times past.

And there was war again, and David went out, and fought with the Philistines ; and they fled from him. And the evil spirit was upon Saul, as he sat in his house with his javelin in his hand ; and David played. And Saul sought to smite David with the javelin, but he slipped away out of Saul's presence, and he smote the javelin into the wall ; and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning : and David's wife told him, saying, If thou save not thy life tonight tomorrow thou shalt be slain. So Michal let David down through a window, and he escaped.

And David came and said before Jonathan, What have I done ? What is mine iniquity ? And what is my sin before thy father, that he seeketh my life ?

And he said unto him, God forbid ; thou shalt not die : behold, my father will do nothing either great or small, but that he will shew it me, and why should my father hide this thing from me ? It is not so. And David said, Thy father knoweth that I have found grace in

thine eyes, and he saith, Let not Jonathan know this, lest he be grieved; but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

And David said, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city, for there is a yearly sacrifice there for all the family. If he say, It is well, thy servant shall have peace, but if he be wroth then be sure that evil is determined by him.

Jonathan said unto David, Come, and let us go into the field. And they went both of them into the field; and Jonathan said, When I have sounded my father, behold, if there be good toward David, and I then send not unto thee, and shew it thee, the Lord do so and much more to Jonathan. But if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not, but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

#### JONATHAN'S COVENANT WITH DAVID

So Jonathan made a covenant with the house of David, and caused David to swear again, because he loved him, for he loved him as he loved his own soul. Then Jonathan said to David, Tomorrow is the new moon and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and shalt remain by the stone Ezel. And I will shoot three arrows on the side, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou, for there is peace to thee, and no hurt; as the Lord liveth. But if I say to the young man, Behold, the arrows are beyond thee, go thy way, for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

So David hid himself in the field, and when the new moon was come, the king sat him down to eat meat, and David's place was empty. Nevertheless Saul spake not anything that day. And it came to pass on the second day that David's place was empty: and Saul said, Wherefore cometh not the son of Jesse? And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem.

Then Saul's anger was kindled against Jonathan, and Saul cast a javelin at him to smite him. So Jonathan arose from the table in

fierce anger, and Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow Jonathan cried, Is not the arrow beyond thee? And, Jonathan cried after the lad, Make speed, haste, stay not; and Jonathan's lad gathered up the arrows and came to his master. But the lad knew not anything: only Jonathan and David knew.

Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city; and as soon as the lad was gone David arose and fell on his face to the ground, and bowed himself three times, and they kissed one another, and wept one with another.

And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever.

And he arose and departed, and Jonathan went into the city.

### THE SWORD OF GOLIATH

Then came David to Nob to Ahimelech the priest, and Ahimelech was afraid, and said unto him, Why art thou alone, and no man with thee?

David said, The king hath commanded me a business, and hath said unto me, Let no man know anything of what I have commanded thee; and I have appointed my servants to such and such a place.

David said unto Ahimelech, Is there not here under thine hand spear or sword, for I have neither brought my sword nor my weapons with me, because the king's business required haste.

The priest said, The sword of Goliath, behold, it is here wrapped in a cloth; if thou wilt take that, take it, for there is no other save that here.

And David said, There is none like that; give it me.

David arose, and fled that day for fear of Saul, and went to Achish the king of Gath, and the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, *Saul hath slain his thousands, and David his ten thousands?*

David laid up these words in his heart, and was sore afraid of Achish; and he changed his behaviour before them, and feigned himself mad in their hands.

### THE CAVE OF ADULLAM

Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?

David therefore departed thence, and escaped to the cave Adullam,

and when his brethren and all his father's house heard it they went down thither to him.

Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him ; and he became a captain over them. There were with him about four hundred men.

When Saul heard that David was discovered the King sent to call Ahimelech, and said, Thou shalt surely die, Ahimelech, thou and all thy father's house ; and the king said to the footmen that stood about him, Turn, and slay the priests of the Lord. But the servants of the king would not put forth their hand to fall upon the priests of the Lord ; and the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and fell upon the priests, and slew fourscore and five. And Nob, the city of the priests, smote he with the edge of the sword.

Then David and his men arose, and went whithersoever they could go. David abode in the wilderness in strongholds, and Saul sought him every day, but God delivered him not into his hand.

And Jonathan arose and went to David and said to him, Fear not, for the hand of Saul my father shall not find thee ; and thou shalt be king over Israel, and I shall be next unto thee ; and that also Saul my father knoweth. They two made a covenant before the Lord ; David abode in the wood, and Jonathan went to his house.

### THE ADVENTURE IN THE CAVE

It came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness. Then Saul took three thousand chosen men, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave ; and Saul went in to cover his feet, and David and his men remained in the sides of the cave.

And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt ; and he said to his men, The Lord forbid that I should do this thing unto my master, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him David stooped with his face to the earth, and bowed himself ; and said to Saul, Wherefore hearest thou men's words, saying, David seeketh thy hurt ? Behold, this day thine eyes have seen how the

Lord delivered thee today into mine hand in the cave, and some bade me kill thee, but mine eye spared thee, and I said, I will not put forth mine hand against my lord, for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand. I cut off the skirt of thy robe, and killed thee not, yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. The Lord be judge, and judge between me and thee, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end of speaking these words, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice and wept. And he said to David, Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil. Wherefore the Lord reward thee good for that thou hast done unto me this day. Now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

And David swore unto Saul, and Saul went home; but David and his men gat them up unto the hold.

#### DAVID AND THE SLEEPING KING

Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness.

Then Saul arose, and went down to the wilderness, having three thousand chosen men of Israel with him, to seek David. But David saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.

And David arose, and came to the place where Saul had pitched; and beheld the place where Saul lay, and Abner the son of Ner, the captain of his host; and Saul lay in the trench, and the people pitched round about him.

Then David said, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night, and Saul lay sleeping within the trench, his spear stuck in the ground at his bolster.

Then said Abishai to David, God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee.

And David said, Destroy him not. As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

So David took the spear and the cruse of water from Saul's

bolster ; and they gat them away, and no man knew it, neither awaked ; for they were all asleep. Then David went over to the other side, and stood on the top of a hill afar off, and cried ; and Saul knew David's voice, and said, Is this thy voice, my son David ? And David said, It is my voice, my lord, O king. Wherefore doth my lord thus pursue after his servant ? What have I done ? What evil is in mine hand ?

Then said Saul, I have sinned : return my son David, for I will no more do thee harm, because my soul was precious in thine eyes this day. Behold, I have played the fool, and have erred exceedingly.

David answered and said, Behold the king's spear, and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness, for the Lord delivered thee into my hand today, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

Then Saul said to David, Blessed be thou, my son David ; thou shalt both do great things, and shalt still prevail. So David went on his way, and Saul returned to his place.

And David said in his heart, I shall now perish one day by the hand of Saul ; there is nothing better for me than that I should escape into the land of the Philistines ; and Saul shall despair to seek me any more in any coast of Israel. David passed over with six hundred men unto Achish, the son of Maoch, king of Gath ; and it was told Saul that David was fled and he sought no more for him.

And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there, for why should thy servant dwell in the royal city with thee ? Then Achish gave him Ziklag, and the time that David dwelt in the country of the Philistines was a full year and four months.

It came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had smitten Ziklag, and burned it with fire ; so David and his men came to the city, and, behold, it was burned with fire ; and their wives, and their sons, and their daughters, were taken captives.

Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. David's two wives were taken captives, and David was greatly distressed, for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters. But David encouraged himself in the Lord.

So David went, he and the six hundred men that were with him, and David pursued, he and four hundred men (for two hundred abode behind, which were so faint that they could not go), and when he had brought him down, behold, they were spread abroad upon all the

earth, eating, drinking, and dancing, because of all the great spoil that they had taken. David smote them from the twilight unto the evening of the next day ; and there escaped not a man of them, save four hundred young men on camels. David recovered all that the Amalekites had carried away ; and rescued his two wives.

There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them ; David recovered all.

#### DAVID RECEIVES SAD TIDINGS

Now the Philistines fought against Israel ; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. The Philistines followed hard upon Saul and his sons ; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him ; and he was sore wounded of the archers.

Then said Saul unto his armourbearer, Draw thy sword and thrust me through therewith ; but his armourbearer would not, for he was sore afraid. Therefore Saul took a sword and fell upon it. And when his armourbearer saw that Saul was dead he fell likewise upon his sword, and died with him.

So Saul died, and his three sons, and his armourbearer, and all his men, that same day ; and when the men of Israel saw that Saul and his sons were dead they forsook the cities and fled ; and the Philistines came and dwelt in them.

It came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and had abode two days in Ziklag, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head ; and when he came to David he fell to the earth, and did obeisance.

David said unto him, From whence comest thou ? And he said, Out of the camp of Israel am I escaped.

David said unto him, How went the matter ? I pray thee, tell me ; and he answered, The people are fled from the battle, and many of the people also are fallen and dead ; and Saul and Jonathan his son are dead also.

David said unto the young man, How knowest thou that Saul and Jonathan be dead ? And the young man said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear, and, lo, the chariots and horsemen followed hard after him. And when he looked behind him he saw me, and said unto me, Who art thou ? I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me, for anguish is come upon me. So I stood upon him, and slew him, because I was sure he could not live after he was fallen ; and I took the crown that was on his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David took his clothes and rent them, and likewise all the men that were with him ; and they mourned, and wept, and fasted until even, for Saul and for Jonathan, and for the people of the Lord, and for the house of Israel.

And David said to the young man that told him, Whence art thou ? He answered, I am the son of a stranger, an Amalekite ; and David said, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed ? And David called one of the young men and said, Go near, and fall upon him ; and he smote him that he died ; and David said, Thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

#### DAVID'S LAMENT FOR JONATHAN

And David lamented with this lamentation over Saul and over Jonathan :

*The beauty of Israel is slain upon thy high places : how are the mighty fallen !*

*Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice.*

*Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings, for there the shield of the mighty is cast away, the shield of Saul.*

*From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.*

*Saul and Jonathan were lovely and pleasant in their lives, and in*

*their death they were not divided : they were swifter than eagles, they were stronger than lions.*

*Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put ornaments of gold on your apparel.*

*How are the mighty fallen in the midst of the battle ! O Jonathan, thou wast slain in thine high places.*

*I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me ; thy love to me was wonderful, passing the love of women.*

*How are the mighty fallen, and the weapons of war perished !*

#### THE SON OF SAUL

It came to pass after this that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah ? And the Lord said unto him, Go up unto Hebron.

So David went up thither, and his men that were with him, every man with his household. They dwelt in the cities of Hebron, and the men of Judah came, and there they anointed David king over the house of Judah. And they told David that the men of Jabesh-gilead were they that buried Saul ; and David sent messengers unto the men and said unto them, Blessed be ye that ye have shewed this kindness unto Saul, and have buried him. Now the Lord shew kindness and truth unto you, and I also will requite you because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant : for your master Saul is dead, and the house of Judah have anointed me king over them.

But Abner, captain of Saul's host, took Ish-bosheth the son of

Saul, and made him king over all Israel. Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

There was long war between the house of Saul and the house of David ; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

### DAVID REIGNS OVER ISRAEL

David gathered together all the chosen men of Israel, thirty thousand, and arose, and went with all the people to bring up the ark of God. And they set the ark on a cart, and David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, on harps, on psalteries, on timbrels, on cornets, and on cymbals. David danced before the Lord with all his might ; and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

It came to pass, when the king sat in his house, and the Lord had given him rest from all his enemies, that the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart, for the Lord is with thee.

And it came to pass that night that the word of the Lord came to Nathan saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build a house for me to dwell in ? I have not dwelt in any house since the time I brought up the children of Israel out of Egypt, but have walked in a tent and in a tabernacle. Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel ; and I was with thee whithersoever thou went, and have cut off all thine enemies out of thy sight, and have made thee a name like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more ; neither shall the children of wickedness afflict them any more. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee. He shall build a house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity I will chasten him with the rod and with stripes, but my mercy shall not depart from him. Thine house and thy kingdom shall be established for ever before thee ; thy throne shall be established for ever.

According to these words did Nathan speak unto David.

Then went king David in, and sat before the Lord, and said, Who am I, O Lord God, and what is my house, that thou hast brought me hitherto ? And this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to

come. Now, O Lord God, the word thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. Let thy name be magnified for ever, and let the house of thy servant be established before thee. Let it please thee to bless the house of thy servant, that it may continue for ever before thee ; for thou hast spoken it ; and with thy blessing let the house of thy servant be blessed for ever.

The Lord preserved David whithersoever he went ; and David reigned over all Israel, and executed judgment and justice unto all his people. Joab was over the host, and Jehoshaphat was recorder ; Zadok and Ahimelech were the priests ; Seraiah was the scribe ; and David's sons were chief rulers.

### DAVID REMEMBERS JONATHAN

David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake ?

There was of the house of Saul a servant whose name was Ziba, and Ziba said to the king, Jonathan hath yet a son, which is lame on his feet. Then king David sent and fetched him.

Now when Mephibosheth, the son of Jonathan, was come unto David, he fell on his face, and did reverence. David said, Mephibosheth ! and he answered, Behold thy servant !

David said unto him, Fear not, for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father ; and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am ?

Then the king called to Ziba, Saul's servant, and said, I have given unto thy master's son all that pertained to Saul and to all his house. Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat ; but Mephibosheth shall eat bread alway at my table.

Now Ziba had fifteen sons and twenty servants.

Then said Ziba unto the king, According to all that my lord hath commanded, so shall thy servant do. So Mephibosheth dwelt in Jerusalem. He did eat continually at the king's table.

### THE SIN OF DAVID

It came to pass at the time when kings go forth to battle, that David sent Joab, and his servants, and all Israel ; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem, and in an eveningtide arose from his bed, and walked on the roof of the king's house ; and from the roof he saw a woman, very beautiful to look upon. David sent and inquired after the woman ; and one said, Is not this Bathsheba, the wife of Uriah the Hittite ?

And it came to pass in the morning that David wrote a letter to Joab, and sent it by the hand of Uriah ; and he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. Joab assigned Uriah unto a place where he knew that valiant men were, and the men of the city went out, and fought with Joab ; and there fell some of the people of the servants of David ; and Uriah the Hittite died.

When the wife of Uriah heard that her husband was dead, she mourned, and when the mourning was past David fetched her to his house, and she became his wife, and bare him a son. But the thing David had done displeased the Lord.

The Lord sent Nathan unto David ; and he said to him, There were two men in one city ; the one rich, and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing save one little ewe lamb, which he had bought and nourished up, and it grew up together with him, and with his children. It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it.

David's anger was greatly kindled against the man ; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die ; and he shall restore the lamb fourfold, because he had no pity.

Nathan said to David, Thou art the man. Thus saith the Lord God, I anointed thee king over Israel, and I delivered thee out of the hand of Saul ; I gave thee thy master's house, and thy master's wives, and the house of Israel and of Judah ; and if that had been too little I would have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight ? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife. Now therefore the sword shall never depart from thine house.

David said to Nathan, I have sinned against the Lord ; and Nathan said unto David, The Lord also hath put away thy sin. Thou shalt not die ; howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall die.

Nathan departed unto his house, and David fasted, and lay all night upon the earth. The elders of his house went to him to raise him up from the earth, but he would not ; and it came to pass on the seventh day that the child died. And David comforted Bathsheba his wife, and she bare a son, and he called his name Solomon ; and the Lord loved him.

Joab fought against Rabbah of the children of Ammon, and took

the royal city, and sent messengers to David, and said, I have taken the city of waters. Now therefore gather the people together, and encamp against the city, and take it.

And David gathered all the people together, and went to Rabbah, and took it. He took their king's crown from off his head, and it was set on David's head ; and he brought forth the spoil of the city in great abundance. He brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln ; thus did he unto all the cities of the children of Ammon.

So David and all the people returned to Jerusalem.

#### ABSALOM

It came to pass that Absalom the son of David fled, and David mourned for his son every day. Absalom went to Geshur, and was there three years ; and the soul of king David longed to go forth unto Absalom. Now Joab perceived that the king's heart was toward Absalom, and arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

But in all Israel there was none to be so much praised as Absalom for his beauty ; from the sole of his foot to the crown of his head there was no blemish in him. And unto Absalom there were born three sons and one daughter, whose name was Tamar ; she was a woman of a fair countenance.

So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king, but he would not come to him ; and when he sent again the second time, he would not come. Therefore he said to his servants, See, Joab's field is near mine, and he hath barley there ; go and set it on fire. And Absalom's servants set the field on fire.

Then Joab arose, and came to Absalom, and said, Wherefore have thy servants set my field on fire ?

And Absalom answered, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur ? It had been good for me to have been there still. Now therefore let me see the king's face, and if there be any iniquity in me, let him kill me.

So Joab came to the king, and told him, and Absalom came to the king, and bowed himself on his face to the ground ; and the king kissed Absalom.

It came to pass after this that Absalom prepared him chariots and horses, and fifty men to run before him.

Absalom rose up early, and stood beside the way of the gate ; and when any man that had a controversy came to the king for judgment



THE FLIGHT OF DAVID

*See page 128*



THE TRIUMPH OF DAVID

*See page 116*



THE QUEEN OF SHEBA CAME TO PROVE SOLOMON WITH HARD QUESTIONS

*See page 150*



SHE COMMUNED WITH HIM OF ALL THAT WAS IN HER HEART  
*By J. J. Tissot*

Absalom called unto him, and said, Of what city art thou ? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right ; but there is no man deputed of the king to hear thee. Absalom said, moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice ! And when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

On this manner did Absalom to all Israel that came to the king for judgment : so Absalom stole the hearts of the men of Israel.

It came to pass after forty years that Absalom said to the king, I pray thee, let me go and pay my vow in Hebron, for thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again to Jerusalem, then I will serve the Lord. The king said unto him, Go in peace ; so he arose, and went to Hebron.

But Absalom sent spies through all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. With Absalom went two hundred men out of Jerusalem ; they went in their simplicity, and knew not anything. Absalom sent for Ahithophel, David's counsellor, and the conspiracy was strong, for the people increased continually with Absalom.

There came a messenger to David, saying, The hearts of the men of Israel are after Absalom ; and David said unto all his servants at Jerusalem, Arise, and let us flee, for we shall not else escape from Absalom. Make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

#### DAVID'S FAITHFUL SERVANT

The king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint ; and the king went forth, and all his household, and tarried in a place far off.

Then said the king to Ittai the Gittite, Wherefore goest thou also with us ? Return to thy place, for thou art a stranger, and an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us ? Seeing I go whither I may, return thou, and take back thy brethren ; mercy and truth be with thee. And Ittai answered the king, As the Lord liveth, and as the king liveth, surely in what place the king shall be, whether in death or life, there also will thy servant be. David said to Ittai, Go and pass over, and Ittai passed over, and all his men, and all the little ones that were with him.

All the country wept with a loud voice, and all the people passed over : the king passed over the brook Kidron, and all the people, toward the way of the wilderness. And lo Zadok also, and all the Levites with him, bearing the ark of the covenant of God ; and they set down the ark of God, and Abiathar went up, until the people had done passing out of the city.

And the king said to Zadok, Carry back the ark into the city. If I shall find favour in the eyes of the Lord, he will bring me again, and shew me it ; but if he say, I have no delight in thee, behold, here am I, let him do to me as seemeth good. The king said also unto Zadok the priest, Art not thou a seer ? Return into the city in peace, and your two sons with you, Ahimaaz and Jonathan. I will tarry in the plain of the wilderness until there come word from you to certify me.

Zadok, therefore, and Abiathar carried the ark again to Jerusalem, and tarried there ; and David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot ; and all the people with him covered every man his head, weeping as they went up.

And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

#### DAVID'S FRIEND

It came to pass that when David was come to the top of the mount, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head, unto whom David said, If thou passest on with me, then thou shalt be a burden to me ; but if thou return to the city, and say unto Absalom, I will be thy servant, O king, as I have been thy father's servant hitherto, then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests ? Therefore it shall be that what thing soever thou shalt hear out of the king's house, thou shalt tell it to the priests. Behold, they have there with them their two sons, and by them ye shall send unto me everything ye can hear.

So Hushai, David's friend, came into the city, and Absalom came into Jerusalem.

When David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine. And Ziba said, The asses be for the king's household to ride on ; and the bread and summer fruit for the young men to eat ; and the wine that such as be faint in the wilderness may drink.

The king said, And where is thy master's son ? And Ziba said, Behold, he abideth at Jerusalem, for he said, Today shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth ; and Ziba said, I humbly beseech thee that I may find grace in thy sight my lord, O king.

Absalom, and all the men of Israel, came to Jerusalem, and Ahithophel with him ; and it came to pass, when Hushai, David's friend, was come unto Absalom, that Hushai said to Absalom, God save the king,

God save the king. And Absalom said to Hushai, Is this thy kindness to thy friend ? Why went thou not with thy friend ? And Hushai said, Nay, but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again whom should I serve ? Should I not serve in the presence of his son ? As I have served in thy father's presence, so will I be in thy presence.

### THE COUNSEL OF HUSHAI

Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will pursue after David this night. I will come upon him while he is weary, and will make him afraid ; and all the people with him shall flee, and I will smite the king only. And I will bring back all the people to thee ; so all the people shall be in peace.

Then said Absalom, Call now Hushai, and let us hear what he saith ; and Hushai said, The counsel Ahithophel hath given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field ; and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place, and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt ; for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude ; and that thou go to battle in thine own person. So shall we come upon him in some place, and will light upon him as the dew falleth on the ground ; and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel.

Then said Hushai to Zadok and Abiathar, the priests, Send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over, lest the king be swallowed up, and all the people with him.

### THE TWO MEN DOWN THE WELL

Now Jonathar and Ahimaaz stayed by En-rogel, for they might not be seen to come into the city, and a wench went and told them ; and they went and told King David. Nevertheless a lad saw them, and told Absalom ; but they went both away quickly, and came to a man's house which had a well, whither they went down. And the

woman spread a covering over the well's mouth, and spread corn thereon ; and the thing was not known. And when Absalom's servants came to the house, and could not find them, they returned to Jerusalem.

After they were departed they came up out of the well, and went and told king David, and said, Arise, and pass quickly over the water, for thus hath Ahithophel counselled against you.

Then David arose, and all the people with him, and they passed over Jordan ; by the morning light there lacked not one of them that was not gone over.

When Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

Then David came to Mahanaim, and Absalom passed over Jordan, he and all the men of Israel with him ; and Absalom made Amasa captain of the host instead of Joab. So Israel and Absalom pitched in the land of Gilead.

### THE DEATH OF ABSALOM

It came to pass, when David was come to Mahanaim, that Shobi the son of Nahash, and Machir the son of Ammiel, and Barzillai the Gileadite, brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter and sheep, and cheese of kine, for David and the people to eat, for they said, The people is hungry and weary and thirsty in the wilderness.

David numbered the people that were with him, and set captains of thousands and captains of hundreds over them ; and sent forth a third part of the people under Joab, and a third part under Abishai, Joab's brother, and a third part under Ittai the Gittite. The king said unto the people, I will surely go forth with you myself also, but the people answered, Thou shalt not go forth, for if we flee away they will not care for us ; neither if half of us die will they care for us ; but thou art worth ten thousand of us ; therefore it is better that thou succour us out of the city. The king said, What seemeth you best I will do ; and the king stood by the gate, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man Absalom.

So the people went out into the field against Israel, and the battle was in the wood of Ephraim, where the people of Israel were slain before the servants of David. There was a great slaughter that day of twenty thousand men.

Absalom rode on a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken

up between the heaven and the earth ; and the mule that was under him went away.

And a certain man saw it, and told Joab, Behold, I saw Absalom hanged in an oak. Joab said to the man, And, behold, thou sawest him, and why didst thou not smite him to the ground ? I would have given thee ten shekels of silver and a girdle. The man said to Joab, Though I should receive a thousand shekels of silver, yet would I not put forth mine hand against the king's son, for in our hearing the king charged thee, saying, Beware that none touch the young man Absalom.

Then said Joab, I may not tarry thus with thee ; and he took three darts in his hand, and thrust them through the heart of Absalom while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

Joab blew the trumpet, and the people returned from pursuing after Israel ; for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him ; and all Israel fled every one to his tent.

Then said Joab to Cush, Go tell the king what thou hast seen ; and Cush ran. Then said Ahimaaz, Let me, I pray thee, also run after Cush ; and Joab said, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

#### DAVID'S LAMENT FOR ABSALOM

David sat between the two gates ; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. The watchman cried, and told the king ; and the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

And Ahimaaz called, and said to the king, All is well ; and he fell down before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against the king.

And the king said, Is the young man Absalom safe ? Ahimaaz answered, When Joab sent me thy servant I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still ; and, behold, Cush came, and said, Tidings, my lord the king, for the Lord hath avenged thee this day of all them that rose up against thee. And the king said, Is the young man Absalom safe ? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate, and wept ; and as he went he said, *O my son Absalom, my son, my son Absalom ! Would God I had died for thee, O Absalom, my son, my son !*

It was told Joab, Behold, the king weepeth and mourneth for Absalom ; and the victory that day was turned into mourning unto all the people, for the people heard how the king was grieved for his son. And the people gat them by stealth into the city, as people being ashamed steal away when they flee in battle.

But the king covered his face and cried with a loud voice, *O my son Absalom, O Absalom, my son, my son !*

And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day that thou regardest neither princes nor servants, for I perceive that if Absalom had lived, and all we had died, then it had pleased thee well. Now, therefore, arise, go forth, and speak comfortably unto thy servants, for I swear by the Lord, if thou go not forth there will not tarry one with thee this night, and that will be worse unto thee than all the evil that befell thee from thy youth until now.

Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king ; for Israel had fled every man to his tent.

All the people were at strife through all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines ; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back ?

And David sent to Zadok and to Abiathar the priests, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house ? Ye are my brethren, ye are my bones and my flesh ; wherefore then are ye the last to bring back the king ? And say ye to Amasa, Art thou not of my bone, and of my flesh ? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, even as the heart of one man ; so that they sent this word unto the king, Return thou, and all thy servants.

### THE SON OF JONATHAN

So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. And there went over a ferry boat to carry over the king's household, and to do what he thought good.

And Mephibosheth came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

It came to pass, when he was come to Jerusalem to meet the

king, that the king said unto him, Wherefore went not thou with me, Mephibosheth ? And he answered, My lord, O king, my servant deceived me, for thy servant said, I will saddle me an ass, that I may ride thereon and go to the king, because thy servant is lame ; and he hath slandered thy servant unto my lord the king ; but my lord the king is as an angel of God : do therefore what is good in thine eyes. For all of my father's house were but dead men before my lord the king, yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king ?

The king said unto him, Why speakest thou any more of thy matters ? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

### AN OLD MAN'S FAREWELL TO THE KING

And Barzillai the Gileadite came down from Rogelim, and went with the king, to conduct him over Jordan. Now Barzillai was a very aged man, fourscore years old ; and he had provided the king sustenance while he lay at Mahanaim, for he was a very great man.

The king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem ; and Barzillai said, How long have I to live, that I should go up with the king unto Jerusalem ? I am this day fourscore years old, and can I discern between good and evil ? Can thy servant taste what I eat or what I drink ? Can I hear any more the voice of singing men and singing women ? Wherefore then should thy servant be yet a burden unto the king ? Thy servant will go a little way over Jordan with the king, and why should the king recompense me with such a reward ? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and my mother. But behold thy servant Chimham ; let him go over with my lord the king, and do to him what shall seem good unto thee.

And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good ; and whatsoever thou shalt require of me that will I do for thee.

All the people went over Jordan, and when the king was come over the king kissed Barzillai, and blessed him ; and he returned unto his own place.

Then the king went to Gilgal, and Chimham with him ; and all the people of Judah conducted the king, and half the people of Israel.

And, behold, the men of Israel came to the king and said, Why have our brethren the men of Judah stolen thee away, and brought the king, and his household, and all David's men with him, over Jordan ? And all the men of Judah answered the men of Israel, Because the king is near of kin to us. The men of Israel answered the

men of Judah, and said, We have ten parts in the king, and we have more right in David than ye. And the words of the men of Judah were fiercer than the words of the men of Israel.

### THE WISE WOMAN OF THE CITY

There happened to be there a man of Belial whose name was Sheba, and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse ; every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba ; but the men of Judah clave to their king, from Jordan to Jerusalem.

David came to his house at Jerusalem. Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. So Amasa went to assemble the men of Judah ; but he tarried longer than the time he had appointed him, and David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom. Take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. And they went out of Jerusalem to pursue after Sheba.

When they were at the great stone in Gibeon Amasa went before them. Joab's garment that he had put on was girded unto him, and on it a girdle with a sword in the sheath ; and as he went forth it fell out. Joab said to Amasa, Art thou in health, my brother ? and Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand ; so he smote him therewith and he died. So Joab and Abishai his brother pursued after Sheba. And they came and besieged him in Abel ; and they cast up a bank against the city, and it stood in the trench, and all the people with Joab battered the wall to throw it down.

Then cried a wise woman out of the city, Hear, hear ; say, I pray you, unto Joab, Come near hither, that I may speak with thee. When he was come near unto her, the woman said, Art thou Joab ? and he answered, I am he. Then she said, Hear the words of thine handmaid ; and she spake, saying, I am one of them that are peaceable and faithful in Israel. Thou seekest to destroy a city and a mother in Israel ; why wilt thou swallow up the inheritance of the Lord ?

Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. The matter is not so ; but a man of mount Ephraim, Sheba the son of Bichri, hath lifted up his hand against the king. Deliver him only, and I will depart from the city. And the woman said, Behold, his head shall be thrown to thee over the wall.

Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba, and cast it out to Joab ; and he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

Now Joab was over all the host of Israel.

## THE SONG OF DAVID

David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of his enemies.

*The Lord is my rock, and my fortress, and my deliverer ; the God of my rock : in him will I trust :*

*He is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour ; thou savest me from violence.*

*When the waves of death compassed me the floods of ungodly men made me afraid ;*

*The sorrows of hell compassed me about ; the snares of death prevented me. In my distress I called upon the Lord, and he did hear my voice.*

*Then the earth shook and trembled ; the foundations of heaven moved and shook, because he was wroth.*

*He bowed the heavens also, and came down ; and darkness was under his feet.*

*He rode upon a cherub, and did fly ; and he was seen on the wings of the wind.*

*The Lord thundered from heaven, and the Most High uttered his voice.*

*He sent out arrows, and scattered them : lightning, and discomfited them.*

*The channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord.*

*He sent from above, he took me ; he drew me out of many waters ;*

*He delivered me from my strong*

*enemy, and from them that hated me, for they were too strong for me.*

*They prevented me in the day of my calamity ; but the Lord was my stay.*

*Thou art my lamp, O Lord ; the Lord will lighten my darkness.*

*By thee I have run through a troop ; by my God have I leaped over a wall.*

*His way is perfect. The word of the Lord is tried ; he is a buckler to all them that trust in him.*

*God is my strength and power ; and he maketh my way perfect.*

*He maketh my feet like hinds' feet, and setteth me on my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms.*

*Thou hast given me the shield of thy salvation ; and thy gentleness hath made me great.*

*Thou hast enlarged my steps under me, so that my feet did not slip.*

*I have pursued mine enemies, and destroyed them ; and turned not again until I had consumed them ; yea, they are fallen under my feet.*

*I will give thanks unto thee, O Lord, among the heathen, and will sing praises unto thy name.*

*He is the tower of salvation for his king ; and sheweth mercy to his anointed, unto David, and to his seed for evermore.*

## THE LAST WORDS OF DAVID

Now these be the last words of David. David the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob, the sweet psalmist of Israel, said : The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, He that ruleth over men must be just, ruling in the fear of God. He shall be as the light of the morning when the sun riseth, a morning without clouds ; as the tender grass springing out of the earth after rain.

## DAVID'S MIGHTY MEN

These be the names of the mighty men whom David had :

The Tachmonite that sat in the seat, chief among the captains. The same was Adino the Eznite ; he lift up his spear against eight

hundred, whom he slew at one time. After him was Eleazar the son of Dodo, one of the three mighty men with David when they defied the Philistines that were gathered to battle and the men of Israel were gone away : he smote the Philistines until his hand was weary and clave unto the sword. After him was Shammah the son of Agee : the people fled from the Philistines, but he stood in the midst of the ground, and defended it, and slew the Philistines.

Three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam ; and the troop of the Philistines pitched in the valley of Rephaim. David was then in a hold, and the garrison of the Philistines was in Bethlehem ; and David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate ! The three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, and took it, and brought it to David ; nevertheless he would not drink thereof, but poured it out unto the Lord, and said, Be it far from me that I should do this : is not this the blood of the men that went in jeopardy of their lives ? Therefore he would not drink it. These things did these three mighty men. Abishai, the brother of Joab, was chief among three ; and he lifted up his spear against three hundred, and slew them. Benaiah the son of Jehoiada, the son of a valiant man, slew two lionlike men of Moab ; he went down also and slew a lion in the midst of a pit in time of snow. David set him over his guard.

### GOD SAVE KING SOLOMON

Now king David was old and stricken in years ; and they covered him with clothes, but he gat no heat.

Then Adonijah exalted himself, saying, I will be king ; and he prepared him chariots and horsemen, and fifty men to run before him. He conferred with Joab, and with Abiathar the priest ; and they, following Adonijah, helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

Adonijah slew sheep and oxen and fat cattle by the stone of Zohemoth, and called all his brethren the king's sons, and all the men of Judah the king's servants ; but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. Wherefore Nathan spake unto Bathsheba, the mother of Solomon, saying, Hast thou not heard that Adonijah doth reign, and David our lord knoweth it not ? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go unto king David, and say, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Solomon thy son shall reign after me, and he shall sit on my throne ? Why then doth

Adonijah reign ? Behold, while thou yet talkest with the king, I will come in after thee and confirm thy words.

Bathsheba went unto the king in the chamber ; and bowed, and did obeisance, and the king said, What wouldest thou ? And she said, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne ; and now, behold, Adonijah reigneth ; and my lord knowest it not. And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host ; but Solomon thy servant hath he not called. And thou, my lord, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

And, lo, while she yet talked with the king, Nathan the prophet also came in, and bowed himself before the king with his face to the ground, and said, My lord, O king, Adonijah is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest ; and, behold, they eat and drink before him, and say, God save king Adonijah. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of the king after him ?

Then king David answered and said, Call me Bathsheba ; and she came and stood before the king. And the king sware and said, As the Lord liveth, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever. And David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

The king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride on mine own mule, and bring him down to Gihon ; and let Zadok the priest and Nathan the prophet anoint him there king over Israel ; and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may sit on my throne ; for he shall be ruler over Israel and Judah.

And Benaiah answered the king, and said, Amen : as the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of David.

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride on king David's mule, and brought him to Gihon. And Zadok took a horn of oil out of the tabernacle, and

anointed Solomon ; and they blew the trumpet, and all the people said, God save king Solomon. And all the people came up after him, and piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah and all the guests with him heard it, and when Joab heard the sound of the trumpet he said, Wherefore is this noise of the city being in an uproar ?

While he yet spake, behold, Jonathan the son of Abiathar the priest came ; and Adonijah said to him, Come in, for thou art a valiant man, and bringest good tidings. Jonathan answered, Verily our lord king David hath made Solomon king ; and they have caused him to ride on the king's mule ; and Zadok the priest and Nathan the prophet have anointed him king in Gihon ; and they are come up from thence rejoicing, so that the city rang again. This is the noise ye have heard. Solomon sitteth on the throne of the kingdom.

All the guests with Adonijah were afraid, and rose up, and went every man his way ; and Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon, for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man there shall not a hair of him fall to the earth ; but if wickedness shall be found in him he shall die.

So king Solomon sent, and they brought him down from the altar ; and he came and bowed himself to Solomon, and Solomon said to him, Go to thine house.

#### DAVID GOES THE WAY OF ALL THE EARTH

Now the days of David drew nigh that he should die ; and he charged Solomon his son, saying, I go the way of all the earth : be thou strong, therefore, and shew thyself a man ; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.

So David slept with his fathers, and was buried in the city of David. The days David reigned over Israel were forty years : seven years reigned he in Hebron, and thirty-and-three in Jerusalem.

Then sat Solomon on the throne of his father ; and his kingdom was established greatly.

**THE OLD TESTAMENT**

**THE TEMPLE**

## The Wonderful Temple that Solomon Built

**A** GAIN and again the Children of Israel fell away and worshipped strange gods. They profited little by their kings. Their tribes dispersed and were broken into hostile camps. They fought each other as in earlier days they had fought a common foe.

**B**UT through all their wanderings, in all their dark hours, they cherished the belief in One God. They left Canaan with Abraham believing in a tribal God called Jahveh, who held sway over them more and more on the way through the wilderness, and was still worshipped in Canaan, though some of the people took the ideas and gods of the tribes they found around them. At first a God who won their battles for them, or intervened in their small affairs, Jahveh grew in their conceptions until God became the Father who loved his children and the Judge who would sternly punish sin.

**W**E may think of their religion as having four stages:

*They believed in a Tribal God, who cared for their tribal fortunes.*

*They began setting up altars and offering sacrifices.*

*They listened to the Prophets, who preached the personal relation of God to man, and the fatherhood of God to all.*

*Then came the priests, with a formal religion and an elaborate ritual, organised round the wonderful Temple that Solomon built.*

**H**ERE we read of the building of the Temple, in the year 970 B.C., with a wonderful wealth of detail concerning its design, its structure, and its decoration in pure gold. Jerusalem had become the centre of the national life in the reign of David, and in the reign of Solomon the lives of the people were wrapped up in the dazzling shrine the race had set up as a witness to its faith in God, and in thankfulness for His protection through a thousand years of wanderings.

**I**T was now that the Queen of Sheba came to see the glory of Solomon; it was now that Elijah and Elisha lived; it was now that the priests and orators and poets collected the literature of the race and saved it from destruction; it was now that Israel rose to a position of great power among the nations. But it was now that there began the decline and fall of Israel which led her to Captivity once more, and to that final break-up of the race from which she was never to recover to this day.

## SOLOMON ASKS FOR WISDOM

**S**OLOMON made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

Solomon loved the Lord, walking in the statutes of David his father ; only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there, for that was the great high place ; a thousand burnt offerings did Solomon offer on that altar.

In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant my father great mercy, according as he walked before thee in truth, in righteousness, and in uprightness of heart with thee ; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. Now, O Lord my God, thou hast made thy servant king instead of my father ; and I am but a little child ; I know not how to go out or come in. Thy servant is in the midst of the people, a great people that cannot be numbered for multitude. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad ; for who is able to judge so great a people ?

The speech pleased the Lord, that Solomon had asked this thing ; and God said to him, Because thou hast asked this thing, and hast not asked for thyself long life, neither riches for thyself, nor the life of thine enemies, but understanding to discern judgment, behold I have done according to thy words : lo, I have given thee a wise and understanding heart ; so that there was none like thee before thee, neither after thee shall any arise unto thee. I have also given thee that which thou hast not asked, both riches, and honour ; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did, then I will lengthen thy days.

## THE JUSTICE OF SOLOMON

And Solomon awoke ; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered peace offerings, and made a feast to all his servants.

Then came there two women to the king and stood before him ; and one woman said, O my lord, I and this woman dwell in one house,

and we were together ; there was no stranger with us in the house. This woman's child died in the night, because she overlaid it ; and she arose at midnight, and took my son from beside me while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead ; but when I had considered it in the morning, behold, it was not my son. The other woman said, Nay ; but the living is my son, and the dead is thy son. And this said, No ; but the dead is thy son, and the living is my son.

The king said, Bring me a sword ; and they brought a sword, and the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it ; she is the mother thereof.

All Israel heard of the judgment the king had judged, and they feared the king, for they saw that the wisdom of God was in him.

### THE GLORY OF SOLOMON

Solomon had twelve officers over all Israel, which provided victuals for the king and his household ; each man his month in a year made provision.

Solomon's provision for one day was thirty measures of fine flour, threescore measures of meal, ten fat oxen, twenty oxen out of the pastures, a hundred sheep, beside harts, and roebucks, fallowdeer, and fatted fowl. He had dominion over all the region on this side the river, over all the kings on this side the river ; and he had peace on all sides round about him.

Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen ; and those officers provided victual for king Solomon, and for all that came unto Solomon's table, every man in his month ; they lacked nothing. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to this charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. He was wiser than all men ; and his fame was in all nations round about. He spake three thousand proverbs ; and his songs were a thousand and five. He spake of trees, from the cedar tree that is in Lebanon unto the hyssop that springeth out of the wall ; he spake also of beasts, of fowl, of creeping things, and of fishes. There came of all people to hear the wisdom of Solomon, from all kings of the earth.

## HIRAM, KING OF TYRE

Hiram, king of Tyre, sent his servants to Solomon, for he had heard that they had anointed him king in the room of his father (for Hiram was ever a lover of David), and Solomon sent to Hiram, saying, Thou knowest that David my father could not build a house unto God for the wars which were about him on every side, but now God hath given me rest on every side, so that there is neither adversary nor evil, and, behold, I purpose to build a house unto God, as the Lord spake unto my father. Now, therefore, command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all thou shalt appoint, for thou knowest that there is not among us any that can hew timber like the Sidonians.

It came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I will do all thy desire concerning timber of cedar and timber of fir. My servants shall bring them down from Lebanon to the sea; and I will convey them by sea in floats unto the place thou shalt appoint, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household.

So Hiram gave Solomon cedar trees and fir trees according to his desire; and Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil. Thus gave Solomon to Hiram year by year, and they made a league together.

King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. He sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home. Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains, beside the chief of Solomon's officers which were over the work, three thousand and three hundred. The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house; and Solomon's and Hiram's builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house.

## THE BUILDING OF THE TEMPLE

It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, that he began to build the house of the Lord. The length thereof was threescore cubits, the breadth twenty cubits and the height thirty cubits. He made windows of narrow lights, and against the wall of the house he built chambers round about. In the

wall of the house he made narrowed rests, that the beams should not be fastened in the walls. The house was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was building. So he built and finished it, and covered the house with boards of cedar.

The word of the Lord came to Solomon, saying, Concerning this house which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them then will I dwell among the children of Israel, and will not forsake my people.

So Solomon built the house, and finished it. He built the house within with boards of cedar, both the floor and the walls; and he covered them on the inside with wood, and covered the floor with planks of fir. The cedar of the house within was carved with knops and open flowers; all was cedar; there was no stone seen. Solomon overlaid the house within with pure gold.

He set cherubims within the inner house, and they stretched forth the wings so that the wing of the one touched the one wall and the wing of the other cherub touched the other wall; their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. He carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

The two doors were of fir tree, and he carved thereon cherubims and palm trees and open flowers, and covered them with gold fitted on the carved work. He built the inner court with three rows of hewed stone, and a row of cedar beams.

### SOLOMON'S HOUSE

In the fourth year was the foundation of the house of the Lord laid, and in the eleventh year was the house finished. So was he seven years building it. But Solomon was building his own house thirteen years. He built the house of the forest of Lebanon; the length was a hundred cubits, the breadth fifty cubits, and the height thirty cubits, on four rows of cedar pillars, with cedar beams upon the pillars. There were windows in three rows, and light was against light in three ranks. All the doors and posts were square, with the windows. He made a porch of pillars; the length was fifty cubits, and the breadth thirty cubits.

Then he made a porch for the throne where he might judge, the Porch of Judgment; and it was covered with cedar from one side of the floor to the other.

Solomon made also a house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, from the foundation to the coping, and on the outside

toward the great court. The foundation was of costly stones, great stones of ten cubits and eight cubits.

King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass. He was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to Solomon, and wrought all his work.

He cast two pillars of brass eighteen cubits high apiece. He made two chapiters of molten brass, to set on the tops of the pillars ; and nets of checker work, and wreaths of chain work, for the chapiters. The chapiters on the two pillars had pomegranates above; two hundred in rows round about ; and upon the top of the pillars was lily work. He made a molten sea, ten cubits from the one brim to the other ; it was round all about, and under the brim of it were knops compassing the sea about : the knops were cast in two rows. It stood upon twelve oxen, three looking north, three looking west, three looking south, and three looking east ; and the sea was set above upon them. It was a handbreadth thick, and the brim was wrought like the brim of a cup, with flowers of lilies : it contained two thousand baths. He made ten bases of brass. They had borders, and on the borders were lions, oxen, and cherubims.

So Hiram made an end of doing all the work he made king Solomon for the house of the Lord. The two pillars, and the two bowls of the chapiters on the top of the pillars, and the networks to cover the two bowls of the chapiters, and four hundred pomegranates for the two networks, to cover the two bowls of the chapiters ; and the ten bases, and ten lavers on the bases ; and one sea, and twelve oxen under the sea ; and the pots, and the shovels, and the basins : all these vessels, which Hiram made for the house of the Lord, were of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. And Solomon left all the vessels unweighed, because they were exceeding many, neither was the weight of the brass found out. Solomon made all the vessels that pertained unto the house of the Lord : the altar of gold and the table of gold ; the candlesticks of pure gold with the flowers, and the lamps, and the tongs of gold ; and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold ; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house of the temple.

So was ended all the work Solomon made for the house of the Lord.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David. All the men of Israel assembled unto king Solomon, and all the elders of Israel came, and the priests took up the ark.

They brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels, and king Solomon, and all the congregation of Israel assembled, were with him before the ark sacrificing sheep and oxen that could not be numbered for multitude. The priests brought the ark of the covenant of the Lord unto his place, into the most holy place, under the wings of the cherubims. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud : for the glory of the Lord had filled the house of the Lord.

### THE PRAYER OF SOLOMON

Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have built thee a house to dwell in, a settled place for thee to abide in for ever.

The king turned his face about, and blessed all the congregation of Israel, and he said, Blessed be the Lord God of Israel, which spake unto David my father, saying, Since the day I brought forth Israel out of Egypt I chose no city out of all the tribes of Israel to build a house, that my name might be therein ; but I chose David to be over my people. And it was in the heart of David my father to build a house for the name of the Lord God. And the Lord said unto David, Whereas it was in thine heart to build a house unto my name, thou didst well ; nevertheless thy son shall build the house. The Lord hath performed his word, and I am risen up in the room of my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers when he brought them out of Egypt.

Solomon stood before the altar of the Lord in the presence of all Israel, and spread forth his hands toward heaven, and said,

Lord God of Israel, there is no God like thee, in heaven above or in earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart ; now, O God of Israel, let thy word be verified, which thou spakest unto my father.

But will God indeed dwell on the earth ? Behold, the heaven and heaven of heavens cannot contain thee : how much less this house that I have builded ? Yet have thou respect unto thy servant, O Lord my God, to hearken to the prayer thy servant prayeth before thee today, that thine eyes may be open toward this house night and day. Hearken thou to thy people Israel when they shall pray toward this place ; and hear thou in heaven thy dwelling place ; and when thou hearest, forgive.

When thy people be smitten down because they have sinned against thee, and shall turn again to thee in this house, hear thou in heaven, and forgive the sin of thy people.

When heaven is shut up, and there is no rain, if they pray toward this place and confess thy name, hear thou in heaven, and forgive the sin of thy servants. If there be famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar : if their enemy besiege them in their cities ; whatsoever plague, whatsoever sickness there be, what prayer and supplication soever be made by any man, or by all thy people, which shall know every man the plague of his own heart, and spread forth his hands toward this house, hear thou in heaven thy dwelling place, and forgive. If they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemy so that they carry them away captives, far or near ; yet if they shall bethink themselves and repent, and make supplication to thee, saying, We have sinned, and have done perversely, we have committed wickedness, and so return unto thee with all their heart, and all their soul, and pray unto thee toward the land thou gavest to their fathers, the city thou hast chosen, and the house I have built for thy name, then hear thou their prayer in heaven thy dwelling place, and maintain their cause, and forgive thy people. For they be thy people and thine inheritance.

#### THE GREAT FEAST

When Solomon had made an end of all this prayer he rose from before the altar of the Lord, and stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hath given rest unto his people according to all that he promised ; there hath not failed one word of his good promise. The Lord our God be with us, as he was with our fathers : let him not leave us, nor forsake us, that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments. And let these my words be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people at all times. That all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments.

And the king, and all Israel with him, offered sacrifice before the Lord. Solomon offered a sacrifice of peace offerings, two and twenty thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

And Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, seven days and seven days. On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David and for his people.

## THE PROMISE TO SOLOMON

It came to pass, when Solomon had finished the building of the house of the Lord, that the Lord appeared to Solomon the second time, and said unto him, I have heard thy prayer that thou hast made before me. I have hallowed this house which thou hast built, to put my name there for ever ; and mine eyes and mine heart shall be there perpetually. If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all I have commanded thee, and wilt keep my statutes and my judgments, then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments but go and serve other gods, and worship them, then will I cut off Israel out of the land I have given them ; and this house, which I have hallowed for my name, will I cast out of my sight. Israel shall be a proverb and a byword among all people ; and at this house every one that passeth by it shall be astonished, and shall hiss ; and they shall say, Why hath the Lord done thus unto this land and to this house ? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt ; and have taken hold upon other gods : therefore hath the Lord brought upon them all this evil.

It came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord and the king's house, that king Solomon gave Hiram twenty cities in the land of Galilee, and Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the wilderness, and cities of store, and cities for his chariots, and cities for his horsemen.

These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought the work. Solomon made a navy of ships on the shore of the Red sea, in the land of Edom ; and Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

## THE QUEEN OF SHEBA

When the queen of Sheba heard of the fame of Solomon she came to prove him with hard questions. She came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones ; and when she was come to Solomon she communed with him of all that was in her heart. Solomon told her all her questions ; there was not anything hid.

And when the queen of Sheba had seen all Solomon's wisdom and

the house he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers and his ascent by which he went up unto the house of the Lord, there was no more spirit in her ; and she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words until I came and mine eyes had seen it ; and, behold, the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel ; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones ; there came no more such abundance of spices as the queen of Sheba gave to king Solomon.

The navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones ; and the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers : there came no such almug trees, nor were seen unto this day. King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

### THE RICHES OF SOLOMON

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. Solomon made two hundred targets of beaten gold, six hundred shekels of gold to one target ; he made three hundred shields of beaten gold, three pound of gold to one shield ; and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind ; and there were stays on either side on the place of the seat, and two lions stood beside the stays. Twelve lions stood there on one side and on the other on the six steps ; there was not the like made in any kingdom.

All king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold ; none were of silver—it was nothing accounted of in the days of Solomon.

The king had at sea a navy of Tharshish with the navy of Hiram ; once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

So Solomon exceeded all the kings of the earth for riches and for

wisdom ; and all the earth sought Solomon, to hear his wisdom. They brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, year by year. And Solomon gathered together chariots and horsemen ; he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. The king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees for abundance.

### THE DEATH OF SOLOMON

But Solomon loved many strange women. He had seven hundred wives, and it came to pass, when Solomon was old, that his wives turned away his heart after other gods ; and Solomon did evil in the sight of the Lord, and the Lord was angry.

Wherefore the Lord said to Solomon, As thou hast not kept my covenant, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake ; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom ; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Jeroboam the son of Nebat, Solomon's servant, whose mother was a widow, lifted up his hand against the king. Jeroboam was a mighty man of valour, and Solomon, seeing that he was industrious, made him ruler over all the house of Joseph ; and it came to pass that the prophet Ahijah found him, and they two were alone in the field ; and Ahijah caught the garment that was on him, and rent it in twelve pieces ; and said to Jeroboam, Take thee ten pieces, for thus saith the Lord, Behold, I will rend the kingdom out of the hand of Solomon, and give ten tribes to thee.

Solomon sought therefore to kill Jeroboam, and Jeroboam fled into Egypt, and was in Egypt until the death of Solomon. The time Solomon reigned in Jerusalem was forty years. Solomon slept with his fathers, and was buried in the city of David ; and Rehoboam his son reigned in his stead.

### THE DIVIDING OF THE KINGDOM

Rehoboam went to Shechem ; for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam heard of it, that Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous : now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

He said unto them, Depart yet for three days, then come again to me. The people departed, and Rehoboam consulted with the old men that stood before Solomon while he lived, and said, How do ye

advise that I answer this people ? They spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, and consulted with the young men that were grown up with him, and the young men spake unto him, saying, Thus shalt thou say unto them : My little finger shall be thicker than my father's loins. Whereas my father did lade you with a heavy yoke, I will add to your yoke ; my father chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, and the king answered the people roughly, and forsook the old men's counsel, and spake after the counsel of the young men, saying, My father chastised you with whips, but I will chastise you with scorpions.

When Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David ? Neither have we inheritance in the son of Jesse. To your tents, O Israel ; now see to thine own house, David. So Israel departed unto their tents. Then king Rehoboam sent Adoram, who was over the tribute, and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David.

It came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over Israel. There was none that followed the house of David, but the tribe of Judah only.

When Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, to fight against the house of Israel, to bring the kingdom again to the son of Solomon.

Then Jeroboam said in his heart, Now shall the kingdom return to the house of David. If this people go up to do sacrifice at Jerusalem, then shall the heart of this people turn again unto their lord, and they shall kill me, and go again to Rehoboam. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem ; behold thy gods, O Israel, which brought thee up out of Egypt. He set the one in Bethel, and the other put he in Dan ; and this thing became a sin.

After this Jeroboam returned not from his evil way, but made of the lowest of the people priests of the high places ; whosoever would, he consecrated him. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from the face of the earth.

And the Lord said to Ahijah, Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the

people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee : yet thou hast not kept my commandments, but hast done evil above all that were before thee. Therefore the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam. The Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and scatter them beyond the river.

The rest of the acts of Jeroboam, how he warred, and how he reigned, are written in the chronicles of the kings of Israel. The days Jeroboam reigned were two and twenty years ; and he slept with his fathers, and Nadab his son reigned in his stead.

It came to pass in the fifth year of king Rehoboam that Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord and of the king's house ; he even took away all, and all the shields of gold which Solomon had made. Rehoboam made in their stead brazen shields, and committed them to the hands of the chief of the guard, which kept the door of the king's house. And when the king went into the house of the Lord the guard bare them, and brought them back into the guard chamber. There was war between Rehoboam and Jeroboam all their days, and Rehoboam slept with his fathers, and was buried with his fathers in the city of David.

### KING AHAB

In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years ; six years reigned he in Tirzah. He bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city Samaria. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him, for he walked in all the way of Jeroboam and made Israel provoke God to anger with their vanities. So Omri slept with his fathers, and was buried in Samaria ; and Ahab his son reigned in his stead. And Ahab did evil in the sight of the Lord.

It came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, that he took to wife Jezebel, and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. Ahab did more to provoke the Lord to anger than all the kings of Israel that were before him.

### ELIJAH AND THE RAVENS

Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word.

The word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is

before Jordan. And it shall be that thou shalt drink of the brook ; and I have commanded the ravens to feed thee there. So he went and dwelt by the brook Cherith, and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook.

It came to pass, after a while, that the brook dried up, because there had been no rain in the land ; and the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell thee : behold, I have commanded a widow woman there to sustain thee.

### THE WIDOW'S BARREL OF OIL

So he arose and went to Zarephath, and when he came to the gate of the city behold the widow woman was there gathering sticks, and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse ; and, behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not ; go and do as thou hast said, but make me a little cake first, and bring it unto me, and after make for thee and for thy son ; for thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth.

She did according to the saying of Elijah, and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail.

### THE WIDOW'S SON

It came to pass, after these things, that the son of the woman fell sick, and there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God ? Art thou come unto me to slay my son ? He said unto her, Give me thy son ; and he took him out of her bosom, and carried him up into a loft, where he abode, and laid him on his own bed, and he cried, O Lord my God, hast thou brought evil upon the widow with whom I sojourn, by slaying her son ? I pray thee, let this child's soul come into him again.

The Lord heard the voice of Elijah ; and the soul of the child came into him again, and he revived. And Elijah took the child, and delivered him unto his mother, and said, See, thy son liveth ; and the woman said to Elijah, Now by this I know that thou art a man of God, and that the word in thy mouth is truth.

## THE PROPHET AND THE KING

It came to pass after many days that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab ; and I will send rain upon the earth.

And Elijah went to shew himself unto Ahab.

There was a sore famine in Samaria, and Ahab called Obadiah, which was the governor of his house, and said, Go into the land, unto all fountains and all brooks : peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

So they divided the land between them to pass through : Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way Elijah met him ; and he knew him, and fell on his face, and said, Art thou my lord Elijah ? And he answered, I am. Go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned that thou wouldest deliver thy servant into the hand of Ahab, to slay me ? As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee ; and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not ; and so when I come and tell Ahab, and he cannot find thee, he shall slay me. But I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord ; how I hid a hundred in a cave, and fed them with bread and water ? And now thou sayest, Go, tell thy lord, Behold, Elijah is here ; and he shall slay me.

And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him today. So Obadiah went to Ahab, and told him ; and Ahab went to meet Elijah.

## THE GREAT SCENE ON MOUNT CARMEL

It came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel ? And he answered, I have not troubled Israel ; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel ; and Elijah came unto all the people, and said, How long halt ye between two opinions ? If the Lord be God, follow him ; but if Baal, then follow him. And the people answered him not a word.

Then said Elijah unto the people, I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men.

Let them therefore give us two bullocks ; and let them choose one for themselves, and lay it on wood, and put no fire under ; and I will dress the other, and lay it on wood, and put no fire under : and call ye on the name of your gods, and I will call on the name of the Lord and the God that answereth by fire, let him be God.

All the people answered and said, It is well spoken, and Elijah said unto the prophets of Baal, Choose you first, for ye are many ; and call on the name of your gods.

And they took the bullock, and dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar.

It came to pass at noon that Elijah mocked them and said, Cry aloud, for he is a god : either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked ; and they cried aloud, and cut themselves with knives and lancets, and it came to pass, when midday was past, and the time of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

Elijah said unto all the people, Come near unto me ; and all the people came near unto him. He repaired the altar of the Lord that was broken down, and took twelve stones, according to the number of the tribes of the sons of Jacob, and with the stones he built an altar in the name of the Lord. He made a trench about the altar, as great as would contain two measures of seed, and he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. He said, Do it the second time ; and they did it the second time. He said, Do it the third time ; and they did it the third time, and the water ran round about the altar ; he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God, and that I am thy servant. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water in the trench ; and when all the people saw it, they fell on their faces, and said, *The Lord, he is the God. The Lord, he is the God.*

Elijah said unto them, Take the prophets of Baal ; let not one of them escape. And they took them, and Elijah brought them down to the brook Kishon, and slew them there.

Elijah said unto Ahab, Get thee up, eat and drink ; for there is a sound of abundance of rain. So Ahab went up to eat and drink ;

and Elijah went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea.

He went up, and looked, and said, There is nothing. And he said, Go again seven times.

It came to pass at the seventh time that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand ; and he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

### THE STILL SMALL VOICE

The hand of the Lord was on Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

When he saw that he arose, and went for his life, and came to Beersheba and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree ; and requested for himself that he might die, and said, It is enough : now, O Lord, take away my life, for I am not better than my fathers.

And as he lay and slept, behold, an angel touched him, and said, Arise and eat. He looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head ; and he did eat and drink, and laid him down again. The angel of the Lord came again the second time, and touched him, and said, Arise and eat ; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God ; and he came thither unto a cave, and lodged there. And, behold, the word of the Lord came to him, and said, What doest thou here, Elijah ? And he said, I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life, to take it away.

And he said, Go forth, and stand on the mount before the Lord.

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord ; but the Lord was not in the wind. And after the wind an earthquake ; but the Lord was not in the earthquake. And after the earthquake a fire ; but the Lord was not in the fire. And after the fire a still small voice ;

and it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering-in of the cave.

### THE MANTLE OF ELIJAH

And, behold, there came a voice unto him, and said, What doest thou here, Elijah ? Go, return on thy way to the wilderness of Damascus, and, when thou comest, anoint Hazael to be king over Syria. And Jehu the son of Nimshi shalt thou anoint to be king over Israel, and Elisha the son of Shaphat to be prophet in thy room. And it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha, who was ploughing with twelve yoke of oxen before him, and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again ; for what have I done to thee ? And he returned back from him, and took a yoke of oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

### NABOTH'S VINEYARD

It came to pass after these things that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near my house, and I will give thee for it a better vineyard ; or, if it seem good to thee, I will give thee the worth of it in money. Naboth said to Ahab, The Lord forbid it me that I should give the inheritance of my fathers unto thee.

Ahab came into his house heavy and displeased because of the word Naboth had spoken to him ; and he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel came to him, and said, Dost thou now govern the kingdom of Israel ? Arise, and eat, and let thine heart be merry : I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and the nobles, saying, Proclaim a fast, and set Naboth on high among the people ; and set two men, sons of Belial, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. And the men of his city did as Jezebel had written. They proclaimed a fast, and set Naboth on high among the people ; and there came in two men, children of Belial, and sat before him, and witnessed against him, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him

with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

When Jezebel heard that Naboth was stoned, and was dead, Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth, which he refused to give thee for money ; for Naboth is dead. And Ahab rose up to go down to the vineyard, to take possession of it.

And the word of the Lord came to Elijah, saying, Arise, go down to meet Ahab. Behold, he is in the vineyard of Naboth, whither he is gone down to possess it. Thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession ? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick even thine.

Ahab said to Elijah, Hast thou found me, O mine enemy ? And he answered, I have found thee. Because thou hast sold thyself to work evil in the sight of the Lord, behold, I will bring evil upon thee, and will take away thy posterity. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat ; and him that dieth in the field shall the fowls of the air eat. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

When Ahab heard those words he rent his clothes, and put sackcloth on his flesh, and fasted. And the word of the Lord came to Elijah, saying, Seest thou how Ahab humbleth himself ? Because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.

### THE KINGS AT THE GATE OF SAMARIA

They continued three years without war between Syria and Israel, and it came to pass in the third year that Jehoshaphat king of Judah came down to the king of Israel. And the king of Israel said to his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria ? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead ? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

Then the king of Israel gathered the prophets together about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear ? And they said, Go up ; for the Lord shall deliver it into the hand of the king. Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him ?

The king of Israel said, There is yet one man, by whom we may inquire of the Lord, but I hate him, for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

The king of Israel and the king of Judah sat each on his throne in the entrance of the gate of Samaria ; and Micaiah came and said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd ; and the Lord said, These have no master : let them return every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee he would prophesy no good concerning me, but evil ? And he said, Hear thou therefore the word of the Lord. I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead ? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him ; and the Lord said unto him, Wherewith ? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

But Zedekiah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee ? Micaiah said, Behold, thou shalt see in that day when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him to the governor of the city, and say, Put this fellow in the prison, and feed him with bread of affliction and water of affliction until I come in peace. Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

### THE DEATH OF AHAB

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle ; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

It came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel ; and they turned aside to fight against him, and Jehoshaphat cried out. And when the captains of the chariots perceived that it was not the king of Israel, they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness ; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host, for I am wounded.

The battle increased, and the king was stayed up in his chariot against the Syrians, and died at even. And there went a proclamation

throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria. The rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the chronicles of the kings of Israel ?

So Ahab slept with his fathers ; and Ahaziah his son reigned in his stead. He did evil in the sight of the Lord, and walked in the way of his father, for he served Baal.

### THE CHARIOT OF FIRE

It came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. And Elisha said, As the Lord liveth, I will not leave thee.

So they went down to Bethel, and the sons of the prophets at Bethel came forth to Elisha, and said, Knowest thou that the Lord will take away thy master from thy head today ? And he said, Yea, I know it ; hold ye your peace. Elijah said unto him, Elisha, tarry here, I pray thee, for the Lord hath sent me to Jericho. And he said, As the Lord liveth, I will not leave thee.

So they came to Jericho, and the sons of the prophets at Jericho came to Elisha, and said, Knowest thou that the Lord will take away thy master from thy head today ? And he answered, Yea, I know it ; hold ye your peace. Elijah said unto him, Tarry, I pray thee, here, for the Lord hath sent me to Jordan ; and he said, As the Lord liveth, I will not leave thee. And they two went on.

Fifty men of the sons of the prophets went, and stood to view afar off, and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

It came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee ; and Elisha said, I pray thee, let a double portion of thy spirit be upon me. He said, Thou hast asked a hard thing ; nevertheless, if thou see me when I am taken from thee, it shall be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven. Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more ; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan ; and he took the mantle and smote the

waters, and said, Where is the Lord God of Elijah ? And when he also had smitten the waters they parted hither and thither ; and Elisha went over.

When the sons of the prophets at Jericho saw him they said, The spirit of Elijah doth rest on Elisha ; and they bowed to the ground before him, and said, Behold, now, there be with thy servants fifty strong men ; let them go, we pray thee, and seek thy master, lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. He said, Ye shall not send ; and when they urged him till he was ashamed he said, Send. They sent therefore fifty men ; and they sought three days, but found him not.

### NAAMAN'S LITTLE MAID

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria ; he was also a mighty man in valour. But he was a leper.

The Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid ; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet in Samaria, for he would recover him of his leprosy. And one went in, and told his lord, and the king of Syria said, Go, I will send a letter unto the king of Israel ; and he departed, and took with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment ; and he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

It came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy ? Consider, I pray you, and see how he seeketh a quarrel against me.

When Elisha heard that the king had rent his clothes, he sent to the king, saying, Wherefore hast thou rent thy clothes ? Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and his chariot, and stood at the door of the house of Elisha ; and Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel ? May I not wash in them, and be clean ? So he went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had

bid thee do some great thing, wouldest thou not have done it ? How much rather then, when he saith to thee, Wash, and be clean ?

Then went he down, and dipped himself seven times in Jordan, and his flesh came again like the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and said, Behold, now I know that there is no God in all the earth but in Israel : I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. He urged him to take it ; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth, for thy servant will henceforth offer neither burnt offering nor sacrifice to other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon—when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. He said unto him, Go in peace ; so he departed from him a little way.

### GEHAZI, THE UNFAITHFUL SERVANT

But Gehazi, the servant of Elisha, said, Behold, my master hath spared Naaman this Syrian in not receiving at his hands that which he brought ; but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman.

When Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well ? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets ; give them, I pray thee, a talent of silver, and two changes of garments. Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants ; and they bare them before him. When he came to the tower he took them from their hand, and bestowed them in the house ; and he let the men go, and they departed.

But he went in, and stood before his master, and Elisha said unto him, Whence comest thou, Gehazi ? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee when the man turned again from his chariot to meet thee ? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants ? The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

### JEHU IS KING

Elisha called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and

go to Ramoth-gilead ; and when thou comest thither look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him rise up from among his brethren, and carry him to an inner chamber. Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man went to Ramoth-gilead, and when he came, behold, the captains of the host were sitting ; and he said, I have an errand to thee, O captain. And Jehu arose, and went into the house ; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over Israel ; and thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish. And he opened the door, and fled.

Then Jehu came forth to the servants of his lord, and one said unto him, Is all well ? Wherefore came this mad fellow to thee ? And he said unto them, Ye know the man, and his communication. And they said, It is false ; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. So Jehu rode in a chariot, and went to Jezreel ; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

### THE WATCHMAN ON THE TOWER

There stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace ?

So there went one on horseback to meet him, and said, Thus saith the king, Is it peace ? And Jehu said, What hast thou to do with peace ? Turn thee behind me. Then a second on horseback came to them, and said, Thus saith the king, Is it peace ? And Jehu answered, What hast thou to do with peace ? Turn thee behind me. And the watchman told, saying, The driving is like the driving of Jehu the son of Nimshi, for he driveth furiously.

Joram said, Make ready ; and his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, against Jehu, and when Joram saw Jehu he said, Is it peace, Jehu ? And he answered, What peace, so long as thy mother Jezebel and her witchcrafts are so many ? Joram turned his hands, and fled,

and said to Ahaziah, There is treachery, O Ahaziah ; and Jehu drew a bow with his full strength, and smote Joram, and the arrow went at his heart, and he sunk down in his chariot. Then said Jehu to his captain, Take up, and cast him in the field of Naboth the Jezreelite, for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him. Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord ; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground.

When Ahaziah the king of Judah saw this he fled by the way of the garden house ; and Jehu followed after him, and said, Smite him also in the chariot. And they did so.

### THE DOOM OF JEZEBEL

When Jehu was come to Jezreel, Jezebel heard of it ; and she painted her face, and looked out at a window ; and as Jehu entered at the gate he lifted up his face to the window, and said, Who is on my side ? Who ?

There looked out to him two or three, and he said, Throw her down. So they threw her down.

When he was come in he did eat and drink, and said, Go, see now this cursed woman, and bury her ; for she is a king's daughter. And they went to bury her, but they found no more of her than the skull, and the feet, and the palms of her hands.

### THE FALL OF BAAL

Jehu gathered all the people together, and said unto them, Ahab served Baal a little ; but Jehu shall serve him much. Call unto me all the prophets of Baal, all his servants, and all his priests ; let none be wanting ; for I have a great sacrifice to do to Baal ; whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal ; and they proclaimed it.

Jehu sent through all Israel ; and all the worshippers of Baal came, so that there was not a man left that came not ; the house of Baal was full from one end to another. He said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal ; and he brought them forth vestments. And Jehu said to the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

When they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his

life shall be for the life of him. As soon as he had made an end of the burnt offering Jehu said to the guard and the captains, Go in, and slay them ; let none come forth. And they smote them with the edge of the sword ; and the guard and the captains cast them out. They brought forth the images out of the house of Baal, and burned them ; they brake down the image of Baal, and the house of Baal, and Jehu destroyed Baal out of Israel.

But Jehu took no heed to walk in the law of the Lord with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin. The acts that he did, and all his might, are they not written in the chronicles of the kings of Israel ? Jehu slept with his fathers ; and they buried him in Samaria. The time Jehu reigned over Israel in Samaria was twenty and eight years.

### THE LITTLE KING WHO WAS HID

When Athaliah the mother of Ahaziah saw that her son was dead she arose and destroyed all the seed royal. But the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and hid him, so that he was not slain. He was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

The seventh year Jehoiada fetched the rulers over hundreds, with the captains and the guard, and brought them into the house of the Lord, and made a covenant with them, and took an oath, and shewed them the king's son. And he commanded them, saying, This is the thing ye shall do : a third of you that enter in on the sabbath shall be keepers of the watch of the king's house ; and a third shall be at the gate of Sur, and a third at the gate behind the guard ; so shall ye keep watch of the house, that it be not broken down. Ye shall compass the king round about, every man with his weapons in his hand ; and he that cometh within the ranges, let him be slain ; and be ye with the king as he goeth out and as he cometh in. And the captains did according to all things that Jehoiada the priest commanded.

To the captains over hundreds did the priest give king David's spears and shields that were in the temple of the Lord ; and the guard stood, every man with his weapons in his hand, round about the king. And he brought forth the king's son, and put the crown upon him, and gave him the testimony ; and they made him king, and clapped their hands, and said, God save the king.

When Athaliah heard the noise of the guard and the people she came into the temple, and when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets ; and Athaliah rent her clothes, and cried, Treason, Treason. And they laid hands on her, and she went by the way the horses came into the king's house ; and there was she slain.

Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people ; and all the people went into the house of Baal and brake it down ; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. They brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house ; and he sat on the throne of the kings. Seven years old was he.

In the seventh year of Jehu Joash began to reign, and forty years reigned he in Jerusalem. And Joash did that which was right in the sight of the Lord, but the people still sacrificed and burnt incense in the high places.

### THE DEATH OF ELISHA

Then Hazael king of Syria fought against Gath, and took it : and set his face to go up to Jerusalem, and Joash took all the hallowed things that his fathers had dedicated, and all the gold in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael ; and he went away from Jerusalem. The rest of the acts of Joash, and all that he did, are they not written in the chronicles of the kings of Judah ? His servants arose, and made a conspiracy, and slew Joash in the house of Millo, and they buried him with his fathers in the city of David. And Amaziah his son reigned in his stead.

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king came down to him, and wept over his face, and said, O my father, my father, the chariot of Israel and the horsemen thereof.

And Elisha said unto him, Take bow and arrows ; and he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow ; and he put his hand upon it, and Elisha put his hand upon the king's hands. And he said, Open the window eastward ; and he opened it. Then Elisha said, Shoot ; and he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria, for thou shalt smite the Syrians in Aphek till thou have consumed them.

And he said, Take the arrows ; and he took them. And he said unto the king of Israel, Smite upon the ground ; and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times ; then hadst thou smitten Syria till thou hadst consumed it ; whereas now thou shalt smite Syria but thrice.

And Elisha died, and they buried him.

Hazael, king of Syria, oppressed Israel, and the Lord was gracious unto them and had compassion on them. Hazael died, and his son reigned in his stead. Three times did Joash beat him, and recovered the cities of Israel.

THE OLD TESTAMENT

THE CAPTIVITY

## The Captivity of Israel and the Fall of Jerusalem

NOT long were the Children of Israel to live at their high tide. The glory the Queen of Sheba saw was soon to pass away.

THE monarchy was divided after many years of strife and dissension in the tribes, and there were two kings of the Israelites. Rehoboam, the son of Solomon, was king of Judah, and Jeroboam was king of Israel. Israel had ten tribes and Judah two.

WHEN nineteen kings had reigned in Israel the country was finally conquered about 720 B.C. by Shalmaneser of Assyria, its king was thrown into prison, and most of the people were carried captive into the mountains, their places being taken by Assyrian colonists. The colonists and the Israelites remaining in the land gradually became one united people; they formed the race known as the Samaritans in the days of Jesus. It was one of them who befriended the man who fell among thieves on the road from Jerusalem to Jericho. Their captive countrymen never returned from exile, and no more is heard of them; they are known in history as the Lost Ten Tribes.

As for Judah, they too were to be carried captive. In 586 B.C. came Nebuchadnezzar and stormed Jerusalem, carrying off the chief inhabitants of the kingdom of Judah to exile in Babylon. It was there, by the rivers, that they sat down and wept when they remembered Zion. It was there that some of their greatest literature was written, some of the Psalms, some of the great orations of the prophets.

THE exile lasted about half a century, and the exiles appear to have been well treated by the conquerors. Yet we read of the joy of the people when Cyrus of Persia came and delivered them in 538 B.C., and in their great joyfulness they set to work to build a new Jerusalem. Nehemiah and Ezra give a quaint account of how they succeeded in building the walls of the city in spite of the interfering Samaritans. The breach between the two races widened more and more, so that at last there grew up a rival temple and a rival priesthood.

BUT there was no great future for this wandering and broken nation. The next few centuries lead us to the final downfall and dispersion of the Jewish race. They surrendered to Alexander in 332 B.C.; the King of Egypt carried off a hundred thousand more. The King of Syria came and dedicated the Temple to the worship of a pagan god; and though there arose a line of Jewish patriots, the House of Maccabeus, its conquests did not endure, the dynasty they founded was broken up, and in 63 B.C. Jerusalem was taken by the Romans, who were ruling in Palestine when there came the glad tidings from Bethlehem that the Messiah was come, He who should feed His flock like a shepherd, and gather the lambs in His arms.

## THE KING OF ASSYRIA CARRIES OFF ISRAEL

**I**N the twelfth year of Ahaz king of Judah began Hoshea to reign in Samaria over Israel; and he did that which was evil in the sight of the Lord.

Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and gave him presents. The king of Assyria found conspiracy in Hoshea, for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel into Assyria. For the children of Israel had sinned against God, and set them up images and groves in every high hill, and under every green tree. They followed vanity, and went after the heathen round about them, concerning whom the Lord had charged them that they should not do like them. They left all the commandments of the Lord, and made them molten images, and worshipped all the host of heaven, and served Baal; and they caused their sons and daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only.

So was Israel carried out of their own land to Assyria. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

## HEZEKIAH THE GOOD KING

It came to pass in the third year of Hoshea king of Israel that Hezekiah, the son of Ahaz king of Judah, began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem, and did that which was right in the sight of the Lord.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent. He trusted in the God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the

Lord, and departed not from following him. And the Lord was with him, and he prospered whithersoever he went forth ; and he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city.

### SENNACHERIB

And it came to pass in the fourth year of king Hezekiah that Shalmaneser king of Assyria came up against Samaria, and besieged it, and at the end of three years they took it. In the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah sent to the king of Assyria, saying, I have offended ; return from me : that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah three hundred talents of silver and thirty talents of gold ; and Hezekiah gave him all the silver that was found in the house of the Lord, and cut off the gold from the doors of the temple of the Lord, and from the pillars, and gave it to the king. And the king of Assyria sent Tartan and Rabsaris and Rabshakeh with a great host against Jerusalem, and there came out to them Eliakim the son of Hilkiab, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest ? Thou sayest (but they are but vain words), I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me ? If ye say, We trust in the Lord our God, is not that he whose high places and whose altars Hezekiah hath taken away ? Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

Then Rabshakeh cried with a loud voice, saying, Hear the word of the great king, the king of Assyria : Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you. Harken not to Hezekiah, for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and everyone of his fig tree, and drink ye every one the waters of his cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live and not die. Harken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria ? Who are the gods that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand ?

But the people held their peace, and answered him not a word ; for the king's commandment was, Answer him not.

## ISAIAH COMFORTS THE PEOPLE

Then came Eliakim and Shebna and Joah to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

When king Hezekiah heard it he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

He sent Eliakim and Shebna, and the elders of the priests, covered with sackcloth, to Isaiah the prophet ; and they said to him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy, for the children are come to the birth, and there is not strength to bring forth ; wherefore lift up thy prayer for the remnant that are left.

Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the king of Assyria. Behold, he shall return to his own land, and I will cause him to fall by the sword.

So Rabshakeh returned, and Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God of all the kingdoms of the earth, thou hast made heaven and earth. Lord, bow down thine ear, and hear ; open, Lord, thine eyes, and see ; and hear the words of Sennacherib. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands. Now therefore, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art God, even thou only.

Then Isaiah sent to Hezekiah, saying, Thus saith the Lord God, That which thou hast prayed to me against Sennacherib I have heard. This is the word that the Lord hath spoken concerning him. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city. For I will defend this city, to save it, for mine own sake.

And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand ; and when they arose early in the morning, behold they were all dead. So Sennacherib departed, and went and dwelt at Nineveh ; and it came to pass, as he was worshipping in the house of his god, that his sons smote him with the sword.

## THE PRAYER OF THE GOOD KING

In those days was Hezekiah sick unto death, and the prophet Isaiah came to him, and said, Thus saith the Lord, Set thine house in order, for thou shalt die.

Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

And it came to pass that the word of the Lord came to him, saying,

I have heard thy prayer, I have seen thy tears ; behold, I will heal thee : on the third day thou shalt go up unto the house of the Lord. I will add unto thy days fifteen years, and will deliver thee and this city out of the hand of the king of Assyria.

At that time the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah, for he had heard that Hezekiah had been sick ; and Hezekiah hearkened unto them, and shewed them all the house of precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures : there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

Then came Isaiah unto king Hezekiah, and said, What said these men, and from whence came they unto thee ? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house ? And Hezekiah answered, All the things that are in mine house have they seen ; there is nothing among my treasures that I have not shewed them.

And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon ; nothing shall be left.

Then said Hezekiah unto Isaiah, Good is the word of the Lord. Is it not good, if peace and truth be in my days ?

The rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the chronicles of the kings of Judah ? Hezekiah slept with his fathers ; and Manasseh his son reigned in his stead.

#### THE DAYS OF MANASSEH

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. He did that which was evil in the sight of the Lord ; and the Lord spake by his servants the prophets, saying, Because Manasseh hath done wickedly, behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth of it both his ears shall tingle.

The rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah ? Manasseh slept with his fathers, and was buried in the garden of his own house.

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. He did that which was right in the sight of the Lord, and walked in the way of David, and turned not aside to the right hand or to the left.

#### THE BOOK FOUND IN THE TEMPLE

It came to pass in the eighteenth year of king Josiah that the king sent Shaphan the scribe to the house of the Lord saying, Go up

to Hilkiah the high priest, that he may sum the silver which the keepers of the door have gathered of the people, and let them deliver it unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord ; and Hilkiah gave the book to Shaphan, and he read it before the king.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes, and commanded Hilkiah, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning this book ; for great is the wrath of the Lord against us, because our fathers have not hearkened unto the words of this book.

So Hilkiah went unto Huldah the prophetess, keeper of the wardrobe (she dwelt in Jerusalem in the college), and communed with her ; and she said unto them, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and on the inhabitants thereof, because they have forsaken me. But to the king of Judah thus shall ye say to him, Thus saith the Lord God, As touching the words which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, and hast rent thy clothes, and wept before me, behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace. And they brought the king word again.

The king sent, and they gathered unto him all the elders of Judah and of Jerusalem ; and the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great ; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

### THE BURNING OF THE IDOLS

The king stood by a pillar, and made a covenant to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul. And all the people stood to the covenant. And the king commanded to bring forth out of the temple all the vessels that were made for Baal, and he burned them in the fields of Kidron. He put down the idolatrous priests that burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He brake in pieces the images, and cut down the groves, and filled their places with the bones of men. The workers with familiar spirits, the wizards, the images, the idols, and all the abominations in Judah and Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.

Like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might; neither after him arose there any like him.

Now the rest of the acts of Josiah, and all that he did, are they not written in the chronicles of the kings of Judah? In his days Pharaoh king of Egypt went up against the king of Assyria to the river Euphrates, and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign; and he did that which was evil in the sight of the Lord. And Pharaoh made Eliakim the son of Josiah king, and turned his name to Jehoiakim, and took Jehoahaz away.

### THE KING OF BABYLON COMES UP

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. He did that which was evil in the sight of the Lord.

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him. Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him. He carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon had made. He carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest sort of the people of the land. He carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land: those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

The king of Babylon made his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. He did that which was evil in the sight of the Lord.

It came to pass in Jerusalem that Zedekiah rebelled against the king of Babylon, and Nebuchadnezzar came, he and all his host,

against Jerusalem, and pitched against it, and built forts round about; and the city was besieged unto the eleventh year of king Zedekiah.

### THE FALL OF JERUSALEM

On the ninth day of the fourth month famine prevailed in the city, and there was no bread for the people. The city was broken up, and all the men of war fled by night by the gate between two walls, which is by the king's garden; and the king went the way toward the plain. The army of the Chaldees pursued after the king, and overtook him in the plains of Jericho. They took the king, and brought him up to the king of Babylon to Riblah; and they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And in the nineteenth year of Nebuchadnezzar came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, to Jerusalem, and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem; every great man's house burnt he with fire, and the army brake down the walls of Jerusalem round about.

Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did the captain of the guard carry away; but the captain of the guard left the poor of the land to be vinedressers and husbandmen. And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea, did the Chaldees break in pieces, and carried the brass to Babylon. The pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. The firepans, and the bowls, and such things as were of gold, and of silver, the captain of the guard took away. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door, and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, and the principal scribe of the host, and threescore men of the people of the land, and the king of Babylon slew them.

So Judah was carried away out of their land.

### THE CAPTIVE KING

It came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments; and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

## DANIEL AMONG THE CAPTIVES

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it ; and the Lord gave Jehoiakim into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar. He brought the vessels into the treasure-house of his god.

And the king spake unto Ashpenaz that he should bring certain of the children of Israel, and of the king's seed, and of the princes, children in whom was no blemish, but well favoured, and skilful in all wisdom, cunning in knowledge, understanding science, and such as had ability in them, and whom they might teach the learning and the tongue of the Chaldeans. The king appointed them a daily provision of the king's meat, and of the wine he drank, so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were Daniel, Hananiah, Mishael, and Azariah, unto whom the prince gave names. He gave unto Daniel the name of Belteshazzar ; to Hananiah, of Shadrach ; to Mishael, of Meshach ; and to Azariah, of Abednego. But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine ; therefore he requested of the prince that he might not defile himself.

Now God had brought Daniel into favour and tender love with the prince, and the prince said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink ; for why should he see your faces worse liking than the children of your sort ? Then shall ye make me endanger my head to the king.

Then said Daniel, Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the king's meat ; and, as thou seest, deal with thy servants. So he proved them, and at the end of ten days their countenances appeared fairer than all. Thus Melzar took away the portion of their meat, and the wine. As for these four children, God gave them knowledge and skill in all learning and wisdom ; and Daniel had understanding in all visions and dreams.

At the end of the days that the king had said he should bring them in the prince brought them before Nebuchadnezzar, and the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. Therefore stood they before the king. And in all matters of wisdom and understanding the king found them ten times better than all the magicians and astrologers in his realm.

## THE DREAM OF NEBUCHADNEZZAR

In the second year of the reign Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to shew the king his dreams ; so they came before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans, O king, live for ever : tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me : if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation, ye shall receive gifts and great honour. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream there is but one decree for you, for ye have prepared lying and corrupt words to speak before me, till the time be changed ; therefore tell me the dream, and I shall know that ye can shew me the interpretation. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter ; there is no king, lord, nor ruler, that asked such things. It is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. The decree went forth that the wise men should be slain ; and they sought Daniel and his fellows to be slain. Then Daniel went in and desired of the king that he would give him time, and he would shew the king the interpretation.

Then was the secret revealed unto Daniel in a vision. Then Daniel blessed the God of heaven, and said, Blessed be the name of God for ever and ever, for wisdom and might are his. He changeth the times and the seasons ; he removeth kings and setteth up kings ; he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things ; he knoweth what is in the darkness, and the light dwelleth with him. O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee, for thou hast now made known unto us the king's matter.

Therefore Daniel went in unto the presence of the king and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king ; but there is a God in heaven that revealeth secrets and maketh known to the king what shall be in the latter days.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee ; and the

form was terrible. This image's head was of gold, his breast and arms of silver, his thighs of brass, his legs of iron, his feet of iron and of clay. Thou sawest till a stone was cut out without hands, which smote the image upon his feet and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff, and the wind carried them away ; and the stone that smote the image became a mountain, and filled the earth.

This is the dream ; and we will tell the interpretation before the king. Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and glory. Wheresoever the children of men dwell the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things ; and as iron that breaketh all these shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of clay and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, as thou sawest the iron mixed with clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with clay they shall mingle themselves with the seed of men ; but they shall not cleave one to another, even as iron is not mixed with clay.

In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand for ever. As thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter ; and the dream is certain, and the interpretation sure.

#### THE IMAGE OF GOLD

The king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego over Babylon ; but Daniel sat in the gate of the king.

Nebuchadnezzar the king made an image of gold ; and he set it in the plain of Dura, in the province of Babylon.

Then the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, and they stood before the image Nebuchadnezzar had set up.

Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up ; and whoso falleth not down shall the same hour be cast into the midst of a fiery furnace. Therefore at that time, when all the people heard the sound of music, the people, the nations, and the languages fell down and worshipped the golden image.

### SHADRACH, MESHACH, AND ABEDNEGO

At that time certain Chaldeans spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree that every man that shall hear the sound of music shall fall down and worship the golden image ; and whoso falleth not down should be cast into the midst of a fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego ; these men, O king, have not regarded thee, they serve not thy gods, nor worship the image which thou hast set up. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods ? Now if ye fall down and worship the image which I have made, well ; but if ye worship not ye shall be cast the same hour into the midst of a fiery furnace and who is that God that shall deliver you out of my hands ?

Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, If it be so, our God whom we serve is able to deliver us from the fiery furnace, and he will deliver us out of thine hand. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

### THE FIERY FURNACE

Then was Nebuchadnezzar full of fury, and he commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded the most mighty men in his army to bind Shadrach, Meshach, and Abednego ; and the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And Shadrach, Meshach, and Abednego fell down bound into the furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and said unto his counsellors, Did not we cast three men bound into the midst of the fire ? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning furnace, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies

the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him. Therefore I make a decree that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill. Then the king promoted Shadrach, Meshach, and Abednego, in Babylon.

### THE FALL OF NEBUCHADNEZZAR

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you.

I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs and how mighty are his wonders ! His kingdom is an everlasting kingdom, and his dominion is from generation to generation. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid. I beheld a tree in the midst of the earth. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof. And behold, a watcher came down from heaven, and said, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him. This dream I king Nebuchadnezzar have seen.

Then Daniel answered and said, My lord, the tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ; it is thou, O king, that art grown and become strong, for thy greatness reacheth unto heaven, and thy dominion to the end of the earth.

This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king ; that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and shall wet thee with the dew of heaven, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities

by shewing mercy to the poor : if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon, and said, Is not this great Babylon, that I have built by the might of my power and for the honour of my majesty ? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken ; the kingdom is departed from thee. They shall drive thee from men, and thy dwelling shall be with the beasts of the field ; they shall make thee to eat grass as oxen. The same hour was the thing fulfilled upon Nebuchadnezzar ; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is everlasting, and his kingdom from generation to generation. He doeth according to his will in the army of heaven, and among the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ?

My reason returned unto me ; and for the glory of my kingdom mine honour and brightness returned unto me, and my counsellors and my lords sought unto me ; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment ; and those that walk in pride he is able to abase.

### THE FEAST OF BELSHAZZAR

Belshazzar the king made a great feast to a thousand of his lords, and commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple in Jerusalem, that the king and his princes might drink therein. They drank wine, and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace ; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers ; and the king said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men, but they could not read the writing. Then was king Belshazzar greatly troubled, and his countenance was changed in him.

Now the queen came into the banquet house, and said, O king, live for ever : let not thy thoughts trouble thee. There is a man in thy kingdom in whom is the spirit of the holy gods ; and in the days of thy father light and understanding and wisdom like the wisdom of the gods was found in him ; whom Nebuchadnezzar thy father made master of the magicians, astrologers, Chaldeans, and sooth-sayers, forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in Daniel. Now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king ; and the king said unto Daniel, If thou canst read the writing, and make known the interpretation, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

### DANIEL READS THE WRITING ON THE WALL

Then Daniel answered before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. And for the majesty that he gave him all people, nations, and languages trembled and feared before him ; whom he would he slew ; and whom he would he kept alive ; whom he would he set up ; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. He was driven from the sons of men ; his heart was made like the beasts, and his dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know, and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the hand sent from him, and this is the writing that was written, *Mene, Mene, Tekel, Upharsin*. This is the interpretation of the thing : *Mene*, God hath numbered thy kingdom, and finished it ; *Tekel*, Thou art weighed in the balances and art found wanting ; *Peres*, Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made him the third ruler in the kingdom.

### DANIEL IS SET OVER THE KINGDOM

In that night was Belshazzar the king slain, and Darius the Median took the kingdom.

It pleased Darius to set over the kingdom a hundred and twenty princes, and over these three presidents, of whom Daniel was first. Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm. The presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him.

Then said these men, We shall not find any occasion against Daniel except we find it against him concerning the law of his God.

Then the presidents and princes assembled together to the king, and said unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to make a firm decree that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. King Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed he went into his house, and, his windows being open toward Jerusalem, he kneeled upon his knees three times a day, and prayed. Then these men assembled, and found Daniel praying, and they came near, and spake before the king, Daniel regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

The king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him ; he laboured till the going down of the sun to deliver him.

Then these men assembled unto the king, and said, Know, O king, that the law of the Medes and Persians is that no decree nor statute which the king established may be changed.

### THE DEN OF LIONS

Then the king commanded, and they brought Daniel, and cast him into the den of lions.

Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his

own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

The king went to his palace and passed the night fasting ; neither were instruments of music brought before him ; and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions ; and when he came to the den he cried with a lamentable voice unto Daniel : O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

Then said Daniel, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me.

Then was the king exceeding glad for him, and commanded that they should take Daniel out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And they brought those men which had accused Daniel, and cast them into the den of lions, and the lions had the mastery of them, and brake all their bones in pieces.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth : Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is the living God, and stedfast for ever, and his kingdom shall not be destroyed, and his dominion shall be unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

### EZRA'S STORY OF THE RETURN FROM BABYLON

In the first year of Cyrus king of Persia the Lord stirred up the spirit of Cyrus that he made a proclamation throughout his kingdom, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem. Who is there among you of all his people ? His God be with him, and let him go up to Jerusalem, and build the house of the Lord. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and gold, and with goods, and with beasts, beside the freewill offering for the house of God.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to Jerusalem ; and all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things.

Also Cyrus the king brought forth the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerusalem and put in the house of his gods ; even those did Cyrus bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them : thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and silver were five thousand and four hundred.

All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon to Jerusalem.

The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven ; and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six ; their mules two hundred forty and five ; their camels four hundred thirty and five ; their asses six thousand seven hundred and twenty. And some of the chief of the fathers, when they came to the house of the Lord at Jerusalem, offered freely to set it up in his place ; they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, dwelt in their cities, and all Israel in their cities.

When the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua and his brethren the priests, and Zerubbabel and his brethren, and builded the altar ; and they offered burnt offerings thereon unto the Lord, morning and evening. They gave money also to the masons and to the carpenters ; and meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant they had of Cyrus.

### THE REBUILDING OF THE TEMPLE

Now in the second year of their coming to the house of God at Jerusalem, in the second month, began Zerubbabel and Jeshua, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, to set forward the work of the house of the Lord.

When the builders laid the foundation of the temple they set the priests in their apparel with trumpets, and the Levites with cymbals, to praise the Lord, after the ordinance of David. And they sang together, praising and giving thanks unto the Lord, because he is good,

for his mercy endureth for ever toward Israel. And all the people shouted a great shout, because the foundation of the house of the Lord was laid. But many of the priests and Levites and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people ; for the people shouted with a loud shout, and the noise was heard afar off.

### THE LETTER TO THE KING

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple, they came to Zerubbabel, and to the chief of the fathers, and said, Let us build with you, for we seek your God, as ye do ; but Zerubbabel, and Jeshua, and the rest of the chief of the fathers, said unto them, Ye have nothing to do with us to build a house to our God ; we ourselves will build unto the Lord, as Cyrus the king of Persia hath commanded us.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose all the days of Cyrus king of Persia until the reign of Darius. In the reign of Ahasuerus wrote they unto him an accusation against the inhabitants of Judah and Jerusalem ; and in the days of Artaxerxes Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes.

This is the copy of the letter they sent to the king :

*Be it known unto the king that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious city, and have set up the walls, and joined the foundations.*

*Be it known unto the king that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt damage the revenue of the kings.*

*Now because it was not meet for us to see the king's dishonour, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers : so shalt thou find in the book of the records, and know that this city is a rebellious city, for which cause was this city destroyed.*

*We certify the king that if this city be builded again thou shalt have no portion on this side the river.*

Then sent the king an answer unto Rehum the chancellor :

*The letter which ye sent hath been plainly read before me ; and I commanded and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. Give ye now commandment to cause*

*these men to cease, and that this city be not builded. Take heed that ye fail not to do this : why should damage grow to the hurt of the kings ?*

When the copy of king Artaxerxes' letter was read they went up in haste to Jerusalem unto the Jews, and made them to cease.

Then ceased the work of the house of God at Jerusalem ; it ceased unto the second year of the reign of Darius king of Persia.

Then the prophets Haggai and Zechariah prophesied unto the Jews, and then rose up Zerubbabel and Jeshua, and began to build the house of God at Jerusalem.

At the same time came to them Tatnai, governor on this side the river, and said, Who hath commanded you to build this house, and to make up this wall ? Then said we unto them after this manner, What are the names of the men that make this building ?

And Tatnai sent unto Darius a letter wherein was written thus :

*Unto Darius the king, all peace. Be it known that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.*

*Then asked we those elders, Who commanded you to build this house ? And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. After our fathers had provoked the God of heaven unto wrath he gave them into the hand of Nebuchadnezzar, who destroyed this house, and carried the people away into Babylon ; but in the first year of Cyrus king of Babylon the king made a decree to build this house. And the vessels of gold and silver which Nebuchadnezzar took out of the temple did Cyrus take out of the temple of Babylon, and they were delivered into the temple in Jerusalem. Since that time even until now hath it been in building, yet it is not finished.*

*Now therefore, if it seem good to the king, let there be search made in the king's treasure house, whether it be so, and let the king send his pleasure to us concerning this matter.*

#### THE DECREE OF DARIUS

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon ; and there was found a roll, and therein was a record thus written :

In the first year of Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, and let the expenses be given out of the king's house ; and let the golden and silver vessels which Nebuchadnezzar took out of the temple at Jerusalem, and brought unto Babylon, be restored.

Now therefore, Tatnai, governor beyond the river, let the work of this house of God alone, let the governors of the Jews and the

elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God : that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of let it be given them day by day without fail, that they may offer sacrifices to the God of heaven, and pray for the life of the king, and of his sons.

Also I have made a decree that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon ; and let his house be made a dunghill for this. The God that hath caused his name to dwell there destroy all kings and people that shall put to their hand to alter and destroy this house of God at Jerusalem.

I Darius have made a decree ; let it be done with speed.

Then the Jews builded, and prospered. So this house was finished in the sixth year of the reign of Darius the king. The children of Israel kept the dedication of this house of God with joy, and offered a hundred bullocks, two hundred rams, four hundred lambs, and twelve he goats. Israel kept the feast seven days with joy, for the Lord had turned the heart of the king of Assyria unto them, to strengthen their hands.

#### NEHEMIAH, THE KING'S CUPBEARER

It came to pass as I was in Shushan the palace that Hanani, one of my brethren, came, he and certain men of Judah ; and I asked them concerning the Jews that were left of the captivity, and concerning Jerusalem. And they said, The remnant that are left of the captivity in the province are in great affliction. The wall of Jerusalem also is broken down, and the gates are burned with fire.

When I heard these words I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments, let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel. We have dealt corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Remember, I beseech thee, the word that thou commandedst Moses, saying, If ye transgress I will scatter you abroad among the nations, but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out to the uttermost part

of the heaven, yet will I gather them and bring them unto the place that I have chosen.

Now these are thy servants and thy people, whom thou hast redeemed by thy great power and thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

It came to pass, in the twentieth year of Artaxerxes the king, that I took up wine and gave it to the king.

Now I had not been beforetime sad in his presence ; wherefore the king said to me, Why is thy countenance sad, seeing thou art not sick ? This is nothing else but sorrow of heart.

Then I was very sore afraid, and said unto the king, Let the king live for ever : why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates are consumed with fire ?

Then the king said unto me, For what dost thou make request ? So I prayed to the God of heaven, and I said, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me to Judah, to the city of my fathers' sepulchres, that I may build it. And the king said unto me (the queen also sitting by him), For how long shall thy journey be, and when wilt thou return ? So it pleased the king to send me, and I set him a time. Moreover I said to the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah ; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace, and for the wall of the city, and for the house I shall enter into. And the king granted me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

### THE BUILDERS OF JERUSALEM

So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me ; neither told I any man what my God had put in my heart to do at Jerusalem ; and I went out by the gate of the valley, before the dragon well, and viewed the walls of Jerusalem, which were broken down, and the gates were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool, but there was no place for the beast to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

The rulers knew not whither I went, or what I did ; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to

the rest that did the work. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates are burned with fire ; come, and let us build up the wall, that we be no more a reproach. Then I told them of the hand of God which was good upon me, as also the king's words that he had spoken to me ; and they said, Let us rise up and build. So they strengthened their hands for this good work.

But when Sanballat the Horonite, and Tobiah the Ammonite, and Geshem the Arabian heard it they laughed us to scorn, and despised us, and said, What is this thing that ye do ? Will ye rebel against the king ? Then answered I them, and said, The God of heaven, he will prosper us ; therefore we his servants will arise and build, but ye have no portion, nor right, nor memorial, in Jerusalem.

Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate ; they sanctified it, and set up the doors of it. Next to him builded the men of Jericho. But the fish gate did the sons of Hassenaah build, who also laid the beams, and set up the doors, the locks, and the bars. And next the Tekoites repaired ; but their nobles put not their necks to the work of their Lord. The old gate repaired Jehoiada, and Meshullam the son of Besodeiah ; they laid the beams, and set up the doors, the locks, and the bars. Next to them repaired the men of Gibeon and of Mizpah, unto the throne of the governor on this side the river. Next to him repaired Uzziel, of the goldsmiths ; also repaired Hananiah, the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. Next to them repaired Rephaiah, ruler of the half part of Jerusalem. Malchijah and Hashub repaired the tower of the furnaces ; and next to him repaired Shallum, ruler of the half part of Jerusalem, he and his daughters. The valley gate repaired Hanun and the inhabitants of Zanoah ; they built it, and set up the doors, the locks, the bars, and a thousand cubits on the wall.

The gate of the fountain repaired Shallun, the ruler of part of Mizpah ; he built it, and covered it, and set up the doors, the locks, the bars, and the wall of the pool of Siloah by the king's garden. Baruch earnestly repaired the piece from the turning of the wall unto the door of the house of the high priest ; and after him repaired the priests, the men of the plain. From above the horse gate repaired the priests, every one over against his house ; and between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

It came to pass that when Sanballat heard that we builded the wall he was wroth, and mocked the Jews ; and he spake before his brethren and the army of Samaria, and said, What do these feeble Jews ? Will they fortify themselves ? Will they sacrifice ? Will they make an end in a day ? Will they revive the stones out of the heaps of the rubbish which are burned ? Now Tobiah the Ammonite

was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God, for we are despised ; turn their reproach upon their own head, and give them for a prey in the land of captivity.

So built we the wall ; all the wall was joined unto the half thereof, for the people had a mind to work.

#### THE WATCHERS ON THE WALLS

But it came to pass that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, they were very wroth, and conspired to come and to fight against Jerusalem, and to hinder it.

Nevertheless we made our prayer unto God, and set a watch against them day and night. In the lower places behind the wall, and on the higher places, I set the people after their families with their swords, their spears, and their bows. Half of my servants wrought in the work, and the other half held both the spears, the shields, and the bows ; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. The builders every one had his sword girded by his side, and so builded ; and he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us ; our God shall fight for us.

So we laboured in the work, and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I to the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

#### NEHEMIAH'S TABLE

The former governors that had been before me were chargeable to the people, and had taken of them bread and wine, beside forty shekels of silver ; yea, even their servants bare rule over the people : but so did not I, because of the fear of God. I continued in the work of this wall, neither bought we any land ; and all my servants were gathered to the work. Moreover there were at my table a hundred and fifty of the Jews and rulers, beside those that came to us from among the heathen ; that which was prepared for me daily was one ox and six choice sheep ; also fowls ; and once in ten days store of all sorts of wine : yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think

upon me, my God, for good, according to all that I have done for this people.

So the wall was finished in fifty and two days. And it came to pass that, when all our enemies heard, and all the heathen that were about us saw these things, they were much cast down, for they perceived that this work was wrought of God.

When the wall was built, and I had set up the doors, and the porters and the singers were appointed, that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem ; for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot, and, while they stand by, let them shut the doors, and bar them, and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one over against his house. Now the city was large and great ; but the people were few, the houses were not builded.

### THE MIGHTY MULTITUDE

God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned ; and I found a register of them which came up at the first, the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah every one unto his city.

The whole congregation together was forty and two thousand three hundred and threescore, beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven ; and they had two hundred forty and five singing men and singing women ; their horses seven hundred thirty and six ; their mules two hundred forty and five ; their camels four hundred thirty and five ; six thousand seven hundred and twenty asses.

Some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments ; and some gave twenty thousand drams of gold, and two thousand and two hundred pound of silver. And the rest of the people gave twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

### THE THANKFULNESS OF THE PEOPLE

So the priests, and the Levites, and the porters, and the singers, and some of the people, and all Israel, dwelt in their cities.

All the people gathered themselves together as one man into the street before the water gate ; and they spake unto Ezra the scribe to bring the book of the law of Moses. And Ezra brought the law before the congregation, all that could hear with understanding, and he read therein before the water gate from the morning until midday,

before the men and the women, and those that could understand ; and the ears of all the people were attentive to the book of the law.

Ezra stood on a pulpit of wood, and opened the book in the sight of all the people ; and when he opened it all the people stood up, and Ezra blessed the Lord, the great God. All the people answered, Amen, Amen, with lifting up their hands ; and they bowed their heads, and worshipped the Lord with their faces to the ground.

So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading ; and Ezra said to all the people, This day is holy unto the Lord your God ; mourn not nor weep. For all the people wept when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared, for this day is holy unto our Lord : neither be ye sorry, for the joy of the Lord is your strength.

### THE SOLEMN ASSEMBLY

So the Levites stilled all the people, saying, Hold your peace, for the day is holy : neither be ye grieved. And all the people went their way to eat, to drink, to send portions, and to make great mirth, because they had understood the words that were declared unto them. They kept the feast seven days, and on the eighth day was a solemn assembly.

The children of Israel were assembled with fasting, and the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. They stood up in their place, and read the book of the Lord their God one fourth part of the day ; and another fourth part they confessed, and worshipped God.

Then stood up on the stairs the Levites, and cried with a loud voice unto the Lord, Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone ; thou hast made the heaven of heavens, with all their host ; the earth, and all things that are therein ; the seas, and all that is therein, and thou preservest them all. Our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, neither were mindful of thy wonders that thou didst among them ; but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness ; and forsookest them not. For thy great mercies' sake thou didst not consume them, nor forsake them, for thou art gracious and merciful.

Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, on our priests, on our prophets, on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Behold, we are

servants this day ; for the land thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it. It yieldeth much increase unto the kings whom thou hast set over us because of our sins ; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress.

And because of all this we make a sure covenant to walk in God's law, which was given by Moses, and to observe and do all the commandments of the Lord.

### THE JOY OF JERUSALEM IS HEARD AFAR OFF

The rulers of the people dwelt at Jerusalem ; the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem, and nine parts to dwell in other cities.

At the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgiving and with singing, with cymbals, psalteries, and harps. And the sons of the singers gathered together, out of the plain country round about Jerusalem, and from the villages, and the priests and the Levites purified themselves, and the people, and the gates, and the wall. Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks in the house of God ; and I, and the half of the rulers with me, and the priests, and the singers sang loud.

Also that day they offered great sacrifices, and rejoiced, for God had made them rejoice with great joy ; the wives also and the children rejoiced, so that the joy of Jerusalem was heard afar off.

THE OLD TESTAMENT

THE LITERATURE

## The Songs and Stories of the Jewish Race

IT was after the return to Jerusalem that it occurred to somebody to collect the Literature existing in scattered forms among the Jews. They brought together, among other things, seven striking documents.

*Job, the drama of a man whose faith in God nothing could destroy.*

*The Psalms, the Hymn Book of the Temple.*

*Proverbs, the sayings of Solomon and other philosophers.*

*Ecclesiastes, a series of comments on life by an unknown preacher, a melancholy doubter who sees life governed by a pitiless fate, but will enjoy it while he has it.*

*Lamentations, five poems on the misery of the Captivity, attributed to Jeremiah but not generally supposed to be his.*

*Jonah, a strange story of a prophet sent to the people of Nineveh.*

*Esther, an Eastern tale of a beautiful Jewess who lived in the Persian capital, and became the Queen of Xerxes.*

**J**OB, written probably in the fourth century B.C., is the first great poem produced by the Hebrew race. It argues that prosperity comes from goodness, and adversity from evil. Job will not agree, and nobly answers his three friends. God joins in the controversy and agrees with Job, but points out that we cannot understand the Divine Will.

**T**HE Psalms are a collection of hymns used in the Temple service. They have stirred and cheered and sustained the hearts of men for thousands of years. David is supposed to have written some. Some were written in prosperity, some in exile; some are as late as 200 B.C. It is probable that several hymn-books were brought together about 300 B.C., and linked up with David, as his was the most famous name connected with the Temple.

**T**HE Proverbs, to which Solomon's name was given, as David's was given to the Psalms, were probably collected about 250 B.C., though some are older. Their tone is high, and they teach moral integrity, good manners, and discreet living; but the glow of faith is absent.

**J**ONAH, a prophet living in 750 B.C., is made the figure in a drama written long after his time, showing the broadening out of the idea of God. The point of it is that Jonah, a Jew, was sent to the despised people of Nineveh, the only prophet sent to a heathen people. The story is a plea for carrying the Jewish Gospel to the Gentiles, an anticipation of the argument of Paul four hundred years later.

**E**STHER is an Eastern tale, told with true dramatic power and with a touch of great tenderness. There does not seem any obvious reason why it should have come into the Bible, but as a pure story it is one of the best in the book. It is curious that the name of God is not mentioned in it.

## JOB, THE UPRIGHT MAN

THERE was a man in the land of Uz whose name was Job ; perfect and upright, and one that feared God. There were born unto him seven sons and three daughters.

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household ; so that this man was the greatest of all the men of the east. His sons feasted in their houses, every one his day ; and sent and called for their three sisters to eat and to drink with them.

When the days of their feasting were gone Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all ; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan, Whence comest thou ? Then Satan answered the Lord, From going to and fro in the earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ?

Then Satan answered and said, Doth Job fear God for nought ? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side ? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power ; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

There was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house ; and there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them, and the Sabeans fell upon them, and took them away ; yea, they have slain the servants with the edge of the sword, and I only am escaped to tell thee.

While he was yet speaking there came also another and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them ; and I only am escaped to tell thee.

While he was yet speaking there came also another and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword ; and I only am escaped to tell thee.

While he was yet speaking there came also another and said, Thy sons and thy daughters were eating and drinking wine in their brother's house ; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, The Lord gave and the Lord hath taken away ; blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came among them.

The Lord said unto Satan, From whence comest thou ? And Satan answered and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man ? Still he holdeth fast his integrity, although thou movedst me against him, to destroy him. And Satan answered and said, Yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand ; but save his life.

So went Satan forth from the presence of the Lord, and smote Job from the sole of his foot unto his crown ; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity ? Curse God, and die. But he said to her, Thou speakest as one of the foolish women. What ? Shall we receive good at the hand of God and not receive evil ?

In all this did not Job sin with his lips.

### THE THREE FRIENDS OF JOB

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place : Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they wept, and rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great.

*After this opened Job his mouth, and cursed his day, and said,*

Let the day perish wherein I was born.

Let that day be darkness ; let not God regard it from above, neither let the light shine upon it.

Let darkness and the shadow of death stain it ; let a cloud dwell upon it ; let the blackness of the day terrify it.

As for that night, let darkness seize upon it ; let it not be joined unto the days of the year ; let it not come into the number of the months.

Lo, let that night be solitary, let no joyful voice come therein.

Let the stars of the twilight thereof be dark ; let it look for light, but have none ; neither let it see the dawning of the day.

Why died I not ? for now should I have lain still and been quiet ; I should have slept : then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves.

There the wicked cease from troubling, and there the weary be at rest.

There the prisoners rest together ; they hear not the voice of the oppressor.

The small and great are there ; and the servant is free from his master.

Wherefore is light given to him that is in misery, and life unto the bitter in soul ;

Which long for death, but it cometh not, and dig for it more than for hid treasures ;

Which rejoice exceedingly, and are glad, when they can find the grave ?

The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

*Then Eliphaz the Temanite answered and said,*

If we assay to commune with thee, wilt thou be grieved ? But who can withhold himself from speaking ?

Behold, thou hast instructed many, and thou hast strengthened the weak knees.

Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

But now it is come upon thee, and thou faintest ; it toucheth thee, and thou art troubled.

Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways ?

Remember, I pray thee, who ever perished, being innocent ? Or where were the righteous cut off ?

Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.

The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

Now a thing was secretly brought to me, and mine ear received a little thereof.

In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake.

Then a spirit passed before my face, it stood still ; an image was before mine eyes ; there was silence, and I heard a voice, saying,

Shall mortal man be more just than God ? Shall a man be more pure than his maker ?

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground,

Yet man is born unto trouble, as the sparks fly upward.

I would seek unto God, and unto God would I commit my cause,

Which doeth great things and unsearchable, marvellous things without number ;

Who giveth rain upon the earth, and sendeth waters upon the fields.

Behold, happy is the man whom God correcteth ; therefore despise not thou the chastening of the Almighty ;

For he maketh sore and bindeth him up ; he woundeth, and his hands make whole.

He shall deliver thee in six troubles ; yea, in seven there shall no evil touch thee.

In famine he shall redeem thee from death, and in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.

At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

For thou shalt know that thy tabernacle shall be in peace, and that thy seed shall be great, and thine offspring as the grass of the earth.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

*But Job answered and said,*

Oh that my grief were thoroughly weighed, and my calamity laid in the balances together, for now it would be heavier than the sand of the sea.

For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit. The terrors of God do set themselves in array against me.

Oh that I might have my request; and that God would grant me the thing that I long for; even that it would please God to destroy me.

Then should I yet have comfort; yea, I would harden myself in sorrow.

What is my strength, that I should hope? What is mine end, that I should prolong my life?

Is my strength the strength of stones? Or is my flesh of brass?

Is not my help in me? And is wisdom driven quite from me?

To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

The paths of their way are turned aside; they go to nothing, and perish.

For now ye are nothing; ye see my casting down, and are afraid.

Did I say, Bring unto me? or, Give a reward for me of your substance? or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.

How forcible are right words! but what doth your arguing reprove?

Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

Now therefore be content, look upon me; for it is evident unto you if I lie.

Is there not an appointed time to man upon earth? Are not his days like the days of a hireling?

As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work,

So am I made to possess months of vanity and wearisome nights are appointed to me.

When I lie down, I say, When shall I arise, and the night be gone? I am full of tossings to and fro unto the dawning of the day.

My flesh is clothed with worms and clods of dust; my skin is broken and become loathsome.

My days are swifter than a weaver's shuttle, and are spent without hope.

O remember that my life is wind; mine eye shall no more see good.

The eye of him that hath seen me shall see me no more; thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.

He shall return no more to his house, neither shall his place know him any more.

Therefore I will not refrain my

mouth : I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul.

When I say, My bed shall comfort me, my couch shall ease my complaint,

Then thou scarest me with dreams and terrifiest me through visions,

So that my soul chooseth strangling, and death rather than my life.

I loathe it ; I would not live alway ; let me alone, for my days are vanity.

What is man, that thou shouldest magnify him, and that thou shouldst set thine heart upon him ?

And that thou shouldest visit him every morning, and try him every moment ?

I have sinned ; what shall I do unto thee, O thou preserver of men ?

Why hast thou set me as a mark against thee, so that I am a burden to myself ?

And why dost thou not pardon my transgression, and take away mine iniquity ?

For now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.

*Then answered Bildad the Shuhite, and said,*

How long wilt thou speak these things ? How long shall the words of thy mouth be like a strong wind ?

Doth God pervert judgment ? Or doth the Almighty pervert justice ?

If thy children have sinned against him, and he have cast them away for their transgression ;

If thou wouldest seek unto God betimes, and make thy supplication to the Almighty ;

If thou wert pure and upright ; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

Though thy beginning was small, yet thy latter end should greatly increase.

For inquire, I pray thee, of the

former age, and prepare thyself to the search of their fathers.

(For we are but of yesterday, and know nothing, because our days upon earth are a shadow.)

Shall not they teach thee, and tell thee, and utter words out of their heart ?

Can the rush grow up without mire ? Can the flag grow without water ?

Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

So are the paths of all that forget God ; and the hypocrite's hope shall perish ;

Whose hope shall be cut off, and whose trust shall be a spider's web.

He shall lean upon his house, but it shall not stand ; he shall hold it fast, but it shall not endure.

Behold, God will not cast away a perfect man, neither will he help the evil doers.

*Then Job answered and said,*

I know it is so of a truth ; but how should man be just with God ?

If he will contend with him, he cannot answer him one of a thousand.

He is wise in heart, and mighty in strength ; who hath hardened himself against him, and hath prospered ?

Which removeth the mountains, and they know not ; which overturneth them in his anger.

Which shaketh the earth out of her place, and the pillars thereof tremble.

Which commandeth the sun, and it riseth not ; and sealeth up the stars.

Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Which doeth great things past finding out ; yea, and wonders without number.

Lo, he goeth by me and I see him not. He taketh away, who can hinder him? Who will say unto him, What doest thou?

If I had called and he had answered me, yet would I not believe that he had hearkened unto my voice, for he breaketh me with a tempest, and multiplieth my wounds without cause.

He will not suffer me to take my breath, but filleth me with bitterness.

If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead?

If I justify myself mine own mouth shall condemn me; if I say I am perfect it shall also prove me perverse.

He destroyeth the perfect and the wicked.

Now my days are swifter than a post; they flee away, they see no good.

They are passed away as the swift ships, as the eagle that hasteth to the prey.

If I say I will forget my complaint, I will leave off my heaviness and comfort myself, I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Neither is there any daysman betwixt us, that might lay his hand upon us both.

Let him take his rod away from me, and let not his fear terrify me:

Then would I speak, and not fear him; but it is not so with me.

My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

I say unto God, Do not condemn me; shew me wherefore thou contendest with me.

Is it good unto thee that thou shouldest oppress, that thou should-

est despise the work of thine hands, and shine upon the counsel of the wicked?

Hast thou eyes of flesh? Or seest thou as man seeth?

Are thy days as the days of man? Are thy years as man's days, that thou inquirest after mine iniquity, and searchest after my sin?

Thou knowest that I am not wicked, and there is none that can deliver out of thine hand.

Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction, for it increaseth.

Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

Are not my days few? Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death—a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

*Then answered Zophar the Naamathite, and said,*

Should not the multitude of words be answered? And should a man full of talk be justified?

Should thy lies make men hold

their peace? And when thou mockest, shall no man make thee ashamed?

For thou hast said, My doctrine is pure, and I am clean in thine eyes; but oh that God would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom!

Know that God exacteth of thee less than thine iniquity deserveth.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?

It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?

The measure thereof is longer than the earth, and broader than the sea.

Who can hinder him? For he knoweth vain men, he seeth wickedness; will he not then consider it?

If thou prepare thine heart, and if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

Then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear, because thou shalt forget thy misery, and remember it as waters that pass away.

And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and shalt take thy rest in safety.

Thou shalt lie down, and none shall make thee afraid.

But the eyes of the wicked shall fail, and they shall not escape.

*And Job answered and said,*

No doubt but ye are the people, and wisdom shall die with you; but I have understanding as well as you.

I am not inferior to you: yea, who knoweth not such things as these?

I am as one mocked of his neighbour, who calleth upon God and he answereth him; the just upright man is laughed to scorn.

He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

The tabernacles of robbers prosper, and they that provoke God are secure.

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee.

Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

Who knoweth not in all these that the hand of the Lord hath wrought this?

In whose hand is the soul of every living thing, and the breath of all mankind.

Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening.

He withholdeth the waters, and they dry up; he sendeth them out, and they overturn the earth.

With him is strength and wisdom: the deceived and the deceiver are his.

He leadeth counsellors away spoiled, and maketh judges fools.

He looseth the bond of kings, and girdeth their loins with a girdle.

He leadeth princes away spoiled, and overthroweth the mighty.

He removeth away the speech of the trusty, and taketh away the understanding of the aged.

He poureth contempt upon princes, and weakeneth the strength of the mighty.

He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.

He taketh away the heart of the chief of the people of the earth, and

causeth them to wander in a wilderness where there is no way.

They grope in the dark without light, and he maketh them to stagger like a drunken man.

Lo, mine eye hath seen all this, mine ear hath heard and understood it.

What ye know, the same do I know also: I am not inferior to you.

Surely I would speak to the Almighty, and I desire to reason with God.

But ye are forgers of lies, ye are all physicians of no value.

O that ye would altogether hold your peace, and it should be your wisdom!

Hear now my reasoning, and hearken to the pleadings of my lips.

Will ye speak wickedly for God? and talk deceitfully for him?

Shall not his excellency make you afraid, and his dread fall upon you?

Your remembrances are like unto ashes, your bodies to clay.

Hold your peace, let me alone, that I may speak, and let come on me what will.

Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.

He shall be my salvation: for a hypocrite shall not come before him.

Hear diligently my speech, and my declaration with your ears.

Behold now, I have ordered my cause; I know that I shall be justified.

Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Only do not two things unto me: then will I not hide myself from thee.

Withdraw thine hand far from me; and let not thy dread make me afraid.

Call thou, and I will answer; or let me speak, and answer thou me.

How many are mine iniquities

and sins? Make me to know my transgression and my sin.

Wherefore hidest thou thy face, and holdest me for thine enemy?

Wilt thou break a leaf driven to and fro? And wilt thou pursue the dry stubble?

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sin?

And surely the mountain falling cometh to nought, and the rock is removed out of his place.

The waters wear the stones; thou wastest away the things which grow out of the dust of the earth; thou destroyest the hope of man.

Thou prevailest for ever against him, and he passeth; thou changest his countenance and sendest him away.

*Then answered Eliphaz the Temanite, and said,*

Should a wise man utter vain knowledge?

Should he reason with unprofitable talk, or with speeches wherewith he can do no good?

Yea, thou castest off fear, and restrainest prayer before God, for thy mouth uttereth thine iniquity

and thou choosest the tongue of the crafty.

Thine own mouth condemneth thee ; thine own lips testify against thee.

Art thou the first man that was born ? or wast thou made before the hills ?

Hast thou heard the secret of God ? and dost thou restrain wisdom to thyself ?

What knowest thou that we know not ? What understandest thou which is not in us ?

Are the consolations of God small with thee ? Is there any secret thing with thee ?

Why doth thine heart carry thee away, that thou turnest thy spirit against God, and lettest such words go out of thy mouth ?

*Then Job answered and said,*

I have heard many such things ; miserable comforters are ye all.

Shall vain words have an end ? Or what emboldeneth thee that thou answerest ?

I also could speak as ye do ; if your soul were in my soul's stead I could heap up words against you, and shake mine head at you.

But now he hath made me weary ; thou hast made desolate all my company.

God hath delivered me to the ungodly and turned me over into the hands of the wicked.

I was at ease, but he hath broken me asunder ; he hath taken me by my neck and shaken me to pieces.

My face is foul with weeping, and on my eyelids is the shadow of death.

My friends scorn me : but mine eye poureth out tears unto God.

O that one might plead for a man with God, as a man pleadeth for his neighbour !

The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.

But as for you all, do ye return, and come now : for I cannot find one wise man among you.

*Then answered Bildad the Shuhite, and said,*

How long will it be ere ye make an end of words ? Mark, and afterwards we will speak.

Wherefore are we counted as beasts, and reputed vile in your sight ?

He teareth himself in his anger ; shall the earth be forsaken for thee, and shall the rock be removed out of his place ?

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

The light shall be dark in his tabernacle, and his candle shall be put out with him.

Terrors shall make him afraid on every side, and shall drive him to his feet.

His remembrance shall perish from the earth, and he shall have no name in the street.

He shall be driven from light into darkness, and chased out of the world.

He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

*Then Job answered and said,*

How long will ye vex my soul, and break me in pieces with words ?

These ten times have ye reproached me ; ye are not ashamed that ye make yourselves strange to me.

And be it indeed that I have erred, mine error remaineth with myself.

If indeed ye will magnify yourselves against me, and plead against me my reproach, know now that

God hath overthrown me, and hath compassed me with his net.

Behold, I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment.

He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

He hath stripped me of my glory, and taken the crown from my head.

He hath put my brethren far from me, and mine acquaintance are estranged from me.

My kinsfolk have failed, and my familiar friends have forgotten me.

They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

I called my servant, and he gave me no answer; yea, young children despised me; and they whom I loved are turned against me.

My bone cleaveth to my skin, and I am escaped with the skin of my teeth.

Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

Why do ye persecute me as God, and are not satisfied with my flesh?

Oh that my words were now written! oh that they were printed in a book, that they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though worms destroy this body, yet shall I see God.

But ye should say, Why persecute we him, seeing the root of the matter is found in me?

*Then answered Zophar the Naamathite, and said,*

The spirit of my understanding causeth me to answer.

Knowest thou not this of old since man was placed upon earth, that the triumphing of the wicked

is short, and the joy of the hypocrite but for a moment?

Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever; they which have seen him shall say, Where is he?

He shall fly away as a dream, and shall not be found: he shall be chased away as a vision of the night.

*But Job answered and said,*

Hear diligently my speech, and let this be your consolations.

Suffer me that I may speak; and after I have spoken, mock on.

As for me, is my complaint to man? And if it were so, why should not my spirit be troubled?

Mark me, and be astonished, and lay your hand upon your mouth.

Wherefore do the wicked live, become old, yea, are mighty in power?

Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from fear, neither is the rod of God upon them.

They send forth their little ones like a flock, and their children dance.

They take the timbrel and harp, and rejoice at the sound of the organ.

They spend their days in wealth, and in a moment go down to the grave.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?

Lo, their good is not in their hand; the counsel of the wicked is far from me.

How oft is the candle of the wicked put out! And how oft cometh their destruction upon them!

They are as stubble before the



THE HAND OF THE LORD WAS ON ELIJAH, AND HE RAN BEFORE AHAB

*By A. C. Gow*

*See page 158*



AHAB COVETED NABOTH'S VINEYARD

*By J. M. Rooke in the Russell-Cotes Art Gallery, Bournemouth*  
*See page 159*



THE DEATH OF ELISHA

*By Frank Dicksee*

*See page 168*



JOB IN HIS PROSPERITY

*See page 199*



JOB HEARS BAD TIDINGS

*By J. J. Tissot*

*See page 199*

wind, and as chaff that the storm carrieth away.

*Then Eliphaz the Temanite answered and said,*

Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him, that thou makest thy ways perfect?

Is not thy wickedness great, and thine iniquities infinite?

For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

Thou hast not given water to the weary to drink, and hast withholden bread from the hungry.

Thou hast sent widows away empty, and the arms of the fatherless have been broken.

Therefore snares are round about thee, and sudden fear troubleth thee;

Or darkness, that thou canst not see; and abundance of waters cover thee.

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

If thou return to the Almighty, thou shalt be built up; thou shalt decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

*Then Job answered and said,*

Even today is my complaint bitter; my stroke is heavier than my groaning.

Oh that I knew where I might find him, that I might come even to his seat!

I would order my cause before him, and fill my mouth with arguments.

Behold, I go forward, but he is

not there; and backward, but I cannot perceive him:

On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him.

But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.

My foot hath held his steps, his way have I kept.

Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my food.

But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth.

Some remove the landmarks; they violently take away flocks, and feed thereof.

They drive away the ass of the fatherless, they take the widow's ox for a pledge.

They turn the needy out of the way: the poor of the earth hide themselves together.

Behold, as wild asses in the desert go they forth to their work; rising betimes for a prey; the wilderness yieldeth food for them and for their children.

They reap every one his corn in the field, and gather the vintage of the wicked.

They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

In the dark they dig through houses, which they had marked for themselves in the daytime; they know not the light, for the morning is to them even as the shadow of death; if one know them, they are in the terrors of the shadow of death.

He is swift as the waters; their portion is cursed in the earth.

His eyes are upon their ways.

They are exalted a little while,  
but are gone and brought low.

*Then answered Bildad the Shuhite, and said,*

Dominion and fear are with him ;  
he maketh peace in his high places.

Is there any number of his  
armies ? And upon whom doth not  
his light arise ?

How then can man be justified  
with God ?

Behold even the stars are not pure  
in his sight.

*But Job answered and said,*

How hast thou helped him that  
is without power ? How savest thou  
the arm that hath no strength ?

How hast thou counselled him  
that hath no wisdom ? How hast  
thou plentifully declared the thing  
as it is ?

To whom hast thou uttered words,  
and whose spirit came from  
thee ?

He stretched out the north over  
the empty place, and hangeth the  
earth upon nothing.

He bindeth up the waters in his  
thick clouds ; and the cloud is not  
rent under them.

He holdeth back the face of his  
throne, and spreadeth his cloud  
upon it.

He hath compassed the waters  
with bounds, until the day and  
night come to an end.

The pillars of heaven tremble  
and are astonished at his reproof.

He divideth the sea with his  
power, and by his understanding he  
smiteth through the proud.

By his spirit he hath garnished the  
heavens ; his hand hath formed  
the crooked serpent.

Lo, these are parts of his ways,  
but how little a portion is heard of  
him ? The thunder of his power  
who can understand ?

*Moreover Job continued his  
parable, and said,*

As God liveth, who hath taken  
away my judgment, and hath vexed  
my soul, while my breath is in me  
my lips shall not speak wickedness,  
nor my tongue utter deceit.

Till I die I will not remove mine  
integrity from me.

My righteousness I hold fast, and  
will not let it go ; my heart shall not  
reproach me so long as I live.

Let mine enemy be as the wicked,  
and he that riseth up against me as  
the unrighteous.

For what is the hope of the  
hypocrite, though he hath gained,  
when God taketh away his soul ?

Surely there is a vein for the  
silver, and a place for gold where  
they fine it.

Iron is taken out of the earth,  
and brass is molten out of the stone.

He setteth an end to darkness,  
and searcheth out all perfection :  
the stones of darkness, and the  
shadow of death.

The flood breaketh out from the  
inhabitant ; the waters are dried  
up ; they are gone away from men.

As for the earth, out of it cometh  
bread, and under it is turned up as  
it were fire.

The stones of it are the place of  
sapphires, and it hath dust of  
gold.

There is a path which no fowl  
knoweth, and which the vulture's  
eye hath not seen ; the lion's  
whelps have not trodden it, nor  
the fierce lion passed by it.

He putteth forth his hand upon  
the rock ; he overturneth the  
mountains by the roots.

He cutteth our rivers among  
the rocks ; and his eye seeth every  
precious thing.

He bindeth the floods from over-  
flowing ; and the thing that is hid  
bringeth he forth to light.

But where shall wisdom be found ?

And where is the place of understanding ?

Man knoweth not the price thereof ; neither is it found in the land of the living.

The depth saith, It is not in me ; and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it : and the exchange of it shall not be for jewels of fine gold.

Whence then cometh wisdom ? Where is the place of understanding ?

It is hid from the eyes of all living, and kept close from the fowls of the air.

Destruction and death say, We have heard the fame thereof with our ears.

God understandeth the way, and he knoweth the place thereof.

For he looketh to the ends of the earth, and seeth under the whole heaven, to make the weight for the winds ; and he weigheth the waters by measure.

When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it, and declare it ; he prepared it and searched it out.

And to man he said, Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding.

*Job continued his parable, and said,*

Oh that I were as in months past, as in the days when God preserved me ;

When his candle shined upon my head, and by his light I walked through darkness ;

As I was in the days of my youth,

when the secret of God was upon my tabernacle ;

When the Almighty was yet with me, when my children were about me ;

When I went out to the gate through the city, when I prepared my seat in the street !

The young men saw me, and hid themselves ; and the aged arose, and stood up.

The princes refrained talking, and laid their hand on their mouth.

When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me, because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed me ; my judgment was as a robe and a diadem.

I was eyes to the blind, and feet to the lame.

I was a father to the poor ; and the cause which I knew not I searched out.

I brake the jaws of the wicked, and plucked the spoil out of his teeth.

Then I said, I shall die in my nest, and shall multiply my days as the sand.

My root was spread out by the waters, and the dew lay all night on my branch.

My glory was fresh in me, and my bow was renewed in my hand.

Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again.

They waited for me as for the rain.

I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

Now am I their song, yea, I am their byword.

He hath cast me into the mire, and I am become like dust and ashes.

My harp is turned to mourning, and my organ into the voice of them that weep.

If I have walked with vanity, or if my foot hath hastened to deceit,

Let me be weighed in an even balance, that God may know mine integrity.

If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands,

Then let me sow, and let another eat; yea, let my offspring be rooted out.

If I did despise the cause of my manservant or of my maidservant, when they contended with me;

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

Or have eaten my morsel myself alone and the fatherless hath not eaten thereof;

If I have seen any perish for want of clothing, or any poor without covering;

If I have lifted up my hand against the fatherless, when I saw my help in the gate:

Then let mine arm fall from my shoulder blade, and be broken from the bone.

If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

If I rejoiced because my wealth was great, and because mine hand had gotten much,

This also were an iniquity to be punished.

The stranger did not lodge in

the street, but I opened my doors to the traveller.

Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

Oh that one would hear me! Behold, my desire is that the Almighty would answer me.

I would declare unto him the number of my steps; as a prince would I go near unto him.

If my land cry against me, or the furrows thereof complain;

If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life;

Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

*So these three men ceased to answer Job, because he was righteous in his own eyes.*

*Then the Lord answered Job out of the whirlwind, and said,*

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man, for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it brake forth?

When I made the cloud the garment thereof, and set bars and doors, and said, Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days, and caused the dayspring to know his place, that it might take hold of the ends of the earth, that the wicked might be shaken out of it ?

Hast thou entered into the springs of the sea ? or hast thou walked in the depth ?

Have the gates of death been opened unto thee ? Or hast thou seen the doors of the shadow of death ?

Hast thou perceived the breadth of the earth ? Declare if thou knowest it all.

Where is the way where light dwelleth ? and, as for darkness, where is the place thereof ?

Hast thou entered into the treasures of the snow ? Or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war ?

By what way is the light parted, which scattereth the east wind upon the earth ?

Who hath divided a watercourse for the overflowing of waters, of a way for the lightning of thunder,

To cause it to rain on the earth where no man is ; on the wilderness wherein there is no man ;

To satisfy the desolate and waste ground ; and to cause the bud of the tender herb to spring forth ?

Hath the rain a father ? Or who hath begotten the drops of dew ?

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion ?

Knowest thou the ordinances of heaven ? Canst thou set the dominion thereof in the earth ?

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee ?

Canst thou send lightnings, that they may go, and say unto thee, Here we are ?

Who hath put wisdom in the inward parts ? Or who hath given understanding to the heart ?

Wilt thou hunt the prey for the lion, or fill the appetite of the young lions when they couch in their dens, and abide in the covert to lie in wait ?

Who provideth for the raven his food ?

Knowest thou the time when the wild goats of the rock bring forth ? Or canst thou mark when the hinds do calve ?

Who hath sent out the wild ass free ? Or who hath loosed the bands of the wild ass, whose house I have made the wilderness, and the barren land his dwellings.

He scorneth the multitude of the city, neither regardeth he the crying of the driver.

The range of the mountains is his pasture, and he searcheth after every green thing.

Gavest thou the goodly wings unto the peacocks, or wings and feathers unto the ostrich, which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them ?

Hast thou given the horse strength ? Hast thou clothed his neck with thunder ?

Canst thou make him afraid as a grasshopper ? The glory of his nostrils is terrible.

He paweth in the valley, and rejoiceth in his strength ; he goeth on to meet the armed men.

He mocketh at fear, and is not affrighted ; neither turneth he back from the sword.

The quiver rattleth against him, the glittering spear and the shield.

He swalloweth the ground with fierceness and rage ; neither believeth he that it is the sound of the trumpet.

He saith among the trumpets,  
Ha, ha ; and he smelleth the battle  
afar off, the thunder of the captains,  
and the shouting.

Doth the hawk fly by thy wisdom,  
and stretch her wings toward the  
south ?

Doth the eagle mount up at thy  
command, and make her nest on  
high ?

She dwelleth and abideth on the  
crag of the rock, and the strong  
place. From thence she seeketh the  
prey, and her eyes behold afar off.

Then Job answered the Lord, and said, Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth.

Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man : I will demand of thee, and declare thou unto me. Wilt thou condemn me, that thou mayest be righteous ? Hast thou an arm like God ? Or canst thou thunder with a voice like him ?

Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the rage of thy wrath, and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low ; and tread down the wicked in their place. Hide them in the dust together ; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge ? Therefore have I uttered that I understood not, things too wonderful for me. Hear, I beseech thee, and I will speak ; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear ; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

And the Lord turned the captivity of Job, when he prayed for his friends ; also the Lord gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house ; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him. Every man also gave him a piece of money, and every one an earring of gold. So the Lord blessed the latter end of Job more than his beginning, for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. In all the land were no women found so fair as the daughters of Job, and their father gave them inheritance among their brethren.

After this Job saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

## THE HYMN-BOOK OF THE TEMPLE

## A SELECTION FROM THE PSALMS

*Blessed is the Man*

**B**LESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful;

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so, but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish. Psalm 1

*O Lord, How Excellent is Thy Name*

**O** LORD, how excellent is thy name in all the earth, who hast set thy glory above the heavens!

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? And the son of man, that thou visitest him?

Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet;

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish

of the sea, and whatsoever passeth through the paths of the seas.

O Lord, how excellent is thy name in all the earth! Psalm 8

*The Heavens Declare the Glory of God*

**T**HE heavens declare the glory of God, and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter than honey and the honeycomb.

Moreover by them is thy servant warned; and in keeping of them there is great reward.

Who can understand his errors? Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and innocent from the great transgression.

Let the words of my mouth,

and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Psalm 19

### *The Lord is My Shepherd*

THE Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

Psalm 23

### *The Earth is the Lord's*

THE earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas and established it upon the floods.

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord

mighty in battle. The Lord of hosts, he is the King of glory.

Psalm 24

### *Show Me Thy Ways, O Lord*

UNTO thee, O Lord, do I lift up my soul.

O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.

Shew me thy ways, O Lord; teach me thy paths.

Lead me in thy truth, and teach me, for thou art the God of my salvation; on thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord.

Good and upright is the Lord; therefore will he teach sinners in the way.

The meek will he guide in judgment, and the meek will he teach his way.

All the paths of the Lord are mercy and truth unto such as keep his covenant.

For thy name's sake, O Lord, pardon mine iniquity, for it is great.

What man is he that feareth the Lord? Him shall he teach in the way that he shall choose.

His soul shall dwell at ease; and his seed shall inherit the earth.

The secret of the Lord is with them that fear him; and he will shew them his covenant.

Mine eyes are ever toward the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me, for I am desolate and afflicted.

Consider mine enemies, for they

are many; and they hate me with cruel hatred.

O keep my soul, and deliver me; let me not be ashamed, for I put my trust in thee.

Let integrity and uprightness preserve me, for I wait on thee.

Psalm 25

*The Lord is My Light and My Salvation*

THE Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

When the wicked, mine enemies and my foes, came upon me, they stumbled and fell.

Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

Now shall mine head be lifted up above mine enemies; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice; have mercy and answer me.

When thou saidst, Seek ye my face, my heart said, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger. Thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies, for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed, to see the goodness of the Lord in the land of the living.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Psalm 27

*I will Bless the Lord at All Times*

I WILL bless the Lord at all times; his praise shall continually be in my mouth.

My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened; and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good; blessed is the man that trusteth in him.

O fear the Lord, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth

life, and loveth many days, that he may see good ?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good ; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

The Lord redeemeth the soul of his servants ; and none that trust in him shall be desolate.

Psalm 34

### *Rest in the Lord*

**F**RET not thyself because of evil-doers ; neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord, and he shall give thee the desires of thine heart.

Commit thy way unto the Lord ; trust also in him ; and he shall bring it to pass.

He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the Lord, and wait patiently for him. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake

wrath ; fret not thyself in any wise to do evil.

For evildoers shall be cut off ; but those that wait upon the Lord shall inherit the earth.

Yet a little while, and the wicked shall not be ; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

A little that a righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken, but the Lord upholdeth the righteous.

The Lord knoweth the days of the upright, and their inheritance shall be for ever.

They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied.

But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs : they shall consume ; into smoke shall they consume away.

The wicked borroweth and payeth not again ; but the righteous sheweth mercy, and giveth.

The steps of a good man are ordered by the Lord, and he delighteth in his way.

Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.

I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.

I have seen the wicked in great power, and spreading himself like a green bay tree.

Yet he passed away, and, lo, he was not ; yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright ; for the end of that man is peace.

But the transgressors shall be destroyed together ; the end of the wicked shall be cut off.

The salvation of the righteous is of the Lord ; he is their strength in the time of trouble.

The Lord shall help them, and deliver them ; he shall deliver them from the wicked, and save them, because they trust in him.

Psalm 37

### *Hear My Prayer, O Lord*

I SAID, I will take heed to my ways, that I sin not with my tongue ; I will keep my mouth with a bridle while the wicked is before me.

I was dumb with silence, I held my peace, and my sorrow was stirred.

My heart was hot within me ; while I was musing the fire burned, then spake I with my tongue,

Lord, make me to know mine end, and the measure of my days that I may know how frail I am.

Behold, thou hast made my days as a handbreadth, and mine age is as nothing before thee ; verily every man at his best state is altogether vanity.

Surely every man walketh in a vain shew ; he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for ? My hope is in thee.

Deliver me from all my transgressions ; make me not the reproach of the foolish.

Hear my prayer, O Lord, and give ear unto my cry. Hold not thy peace at my tears, for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence and be no more.

Psalm 39

### *My Help and My Deliverer*

I WAITED patiently for the Lord ; and he inclined unto me, and heard my cry.

He brought me up also out of a

horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the Lord.

Many, O Lord my God, are thy wonderful works which thou hast done ; they cannot be reckoned up. If I would declare and speak of them, they are more than can be numbered.

I delight to do thy will, O my God ; yea, thy law is within my heart.

Withhold not thou thy tender mercies from me, O Lord : let thy lovingkindness and thy truth continually preserve me.

For innumerable evils have compassed me about ; mine iniquities have taken hold upon me, so that I am not able to look up ; they are more than the hairs of mine head ; therefore my heart faileth me.

Be pleased, O Lord, to deliver me : O Lord, make haste to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it ; let them be put to shame that wish me evil.

Let them be desolate for a reward of their shame that say unto me, Aha, aha.

Let all those that seek thee rejoice and be glad in thee ; let such as love thy salvation say continually, The Lord be magnified.

I am poor and needy ; yet the Lord thinketh upon me. Thou art my help and my deliverer ; make no tarrying, O my God.

Psalm 40

### *Blessed is He that Considereth the Poor*

BLESSED is he that considereth the poor : the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive. He shall be blessed upon the earth ; and thou wilt not

deliver him unto the will of his enemies.

Mine enemies speak evil of me. All that hate me whisper against me.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted his heel against me.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

Blessed be the Lord God from everlasting to everlasting.

Psalm 41

*As the Hart Panteth after the Water Brooks*

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God.

My tears have been my meat day and night, while they continually say unto me, Where is thy God ?

Why art thou cast down, O my soul ? Why art thou disquieted in me ? Hope thou in God, for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me ; therefore will I remember thee.

The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me.

Psalm 42

*God is our Refuge and Strength*

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

Though the waters roar and be troubled, though the mountains shake with the swelling thereof.

There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her ; she

shall not be moved. God shall help her, and that right early.

The heathen raged, the kingdoms were moved ; he uttered his voice, the earth melted.

The Lord of hosts is with us ; the God of Jacob is our refuge.

Come, behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder. He burneth the chariot in the fire.

Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us ; the God of Jacob is our refuge.

Psalm 46

*Create in Me a Clean Heart, O God*

HAVE mercy upon me, O God, according to thy lovingkindness : according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions ; and my sin is ever before me.

Against thee, thee only, have I sinned, and done evil in thy sight.

Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy spirit from me.

Restore unto me the joy of thy salvation ; and uphold me with thy spirit.

Then will I teach transgressors

thy ways, and sinners shall be converted unto thee.

O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

Thou desirest not sacrifice ; else would I give it ; thou delightest not in burnt offering.

The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise.

Psalm 51

### *The Valleys Shout and Sing*

PRaise waiteth for thee, O God, in Zion,

Which by his strength setteth fast the mountains, being girded with power,

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Thou visitest the earth, and waterest it ; thou enrichest it with the river of God, which is full of water ; thou preparest them corn.

Thou waterest the ridges thereof abundantly ; thou settlest the furrows thereof ; thou makest it soft with showers ; thou blessest the springing thereof.

Thou crownest the year with thy goodness ; and thy paths drop fatness.

They drop upon the pastures of the wilderness, and the little hills rejoice on every side.

The pastures are clothed with flocks ; the valleys are covered over with corn ; they shout for joy, they also sing.

Psalm 65

### *God be Merciful unto Us*

God be merciful unto us, and bless us ; and cause his face to shine upon us,

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God ; let all the people praise thee.

O let the nations be glad and sing for joy, for thou shalt judge the people righteously, and govern the nations.

Let the people praise thee, O God ; let all the people praise thee.

Then shall the earth yield her increase ; and God shall bless us.

God shall bless us ; and all the ends of the earth shall fear him.

Psalm 67

### *All Nations Shall Serve Him*

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass, as showers that water the earth.

In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him ; and his enemies shall lick the dust.

All kings shall fall down before him ; all nations shall serve him.

He shall deliver the needy when he crieth ; the poor also, and him that hath no helper.

He shall spare the poor, and shall save the souls of the needy.

His name shall endure as long as the sun, and all nations shall call him blessed.

Blessed be the Lord God who doeth wondrous things.

Blessed be his glorious name for ever; let the whole earth be filled with his glory. Psalm 72

### *My Soul Longeth for the Lord*

How amiable are thy tabernacles,  
O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart crieth out for the living God.

Yea, the sparrow hath found a house, and the swallow a nest where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house; they will be still praising thee.

Blessed is the man whose strength is in thee, in whose heart are the ways of them.

They go from strength to strength.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.

For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

Psalm 84

### *From Everlasting to Everlasting*

LORD, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

A thousand years in thy sight are but as yesterday when it is past,

and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.

So teach us to number our days that we may apply our hearts unto wisdom.

Let thy work appear unto thy servants, and thy glory unto their children.

Let the beauty of the Lord our God be upon us; establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm 90

### *Surely He shall Deliver Thee*

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the

pestilence that walketh in darkness,  
nor for the destruction that wasteth  
at noonday.

A thousand shall fall at thy side,  
and ten thousand at thy right hand ;  
but it shall not come nigh thee.

Because thou hast made the Lord  
thy habitation there shall no evil  
befall thee, neither shall any plague  
come nigh thy dwelling ; for he shall  
give his angels charge over thee, to  
keep thee in all thy ways.

Thou shalt tread upon the lion  
and adder ; the young lion and the  
dragon shalt thou trample under  
feet.

Psalm 91

### *It is a Good Thing to Give Thanks*

IT is a good thing to give thanks  
unto the Lord, and to sing praises  
unto thy name, O Most High :

To shew forth thy lovingkindness  
in the morning, and thy faithfulness  
every night,

Upon an instrument of ten strings,  
and upon the psaltery ; upon the  
harp with a solemn sound.

O Lord, how great are thy works !

When the wicked spring as the  
grass, and when all the workers of  
iniquity flourish, it is that they  
shall be destroyed for ever.

Lo, thine enemies, O Lord, shall  
perish ; all the workers of iniquity  
shall be scattered ; but the right-  
eous shall flourish like the palm  
tree ; he shall grow like a cedar in  
Lebanon.

Psalm 92

### *O Come, Let us Sing*

O COME, let us sing unto the  
Lord : let us make a joyful  
noise to the rock of our salvation.

Let us come before his presence  
with thanksgiving, and make a joy-  
ful noise unto him with psalms.

In his hand are the deep places  
of the earth ; the strength of the  
hills is his also.

The sea is his, and he made it ;  
and his hands formed the dry land.

O come, let us worship and bow  
down ; let us kneel before the Lord  
our maker.

For he is our God ; and we are  
the people of his pasture, and the  
sheep of his hand.

Psalm 95

### *Sing Unto the Lord, All the Earth*

O SING unto the Lord a new song ;  
sing unto the Lord, all the earth.

Sing unto the Lord, bless his  
name ; shew forth his salvation  
from day to day.

Declare his glory among the  
heathen, his wonders among all  
people.

Honour and majesty are before  
him ; strength and beauty are in  
his sanctuary. Give unto the Lord  
glory and strength ; give unto the  
Lord the glory due unto his name ;  
bring an offering, and come into his  
courts.

O worship the Lord in the beauty  
of holiness ; fear before him, all the  
earth.

Let the heavens rejoice, and let  
the earth be glad ; let the sea roar,  
and the fulness thereof.

Let the field be joyful, and all  
that is therein ; then shall all the  
trees of the wood rejoice before the  
Lord, for he cometh to judge the  
earth.

He shall judge the world with  
righteousness, and the people with  
his truth.

Psalm 96

### *Sing Unto the Lord a New Song*

O SING unto the Lord a new song,  
for he hath done marvellous  
things.

The Lord hath made known his  
salvation ; his righteousness hath  
he openly shewed in the sight of the  
heathen.

He hath remembered his mercy  
and his truth toward the house of

Israel; all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

With trumpets and sound of cornet make a joyful noise before the King.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Let the floods clap their hands; let the hills be joyful together before the Lord, for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

Psalm 98

### *Serve the Lord with Gladness*

MAKE a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord is God. It is he that hath made us; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Psalm 100

### *Hide not Thy Face from Me*

HEAR my prayer, O Lord, and let my cry come unto thee.

Hide not thy face from me in the day when I am in trouble.

Incline thine ear unto me: in the day when I call, answer me speedily.

For my days are consumed like smoke, and my bones are burned as a hearth.

My heart is smitten, and withered like grass, so that I forget to eat my bread.

I am like a pelican of the wilderness; I am like an owl of the desert.

I watch, and am as a sparrow, alone upon the house top.

Mine enemies reproach me all the day.

I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation, for thou hast lifted me up, and cast me down.

My days are like a shadow that declineth, and I am withered like grass.

But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.

Psalm 102

### *Bless the Lord, O My Soul*

BLESS the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide; neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above



BY THE WATERS OF BABYLON THEY SAT DOWN AND WEPT WHEN THEY REMEMBERED ZION

*By Herbert Schmalz, reproduced by courtesy of Messrs. Landecker and Brown*

*See page 228*



MORDECAI BOWED NOT TO HAMAN,  
NOR DID HIM REVERENCE

*By Ernest Normand*

*See page 251*



THEY HAD TAKEN CAPTIVE A LITTLE MAID,  
AND SHE WAITED ON NAAMAN'S WIFE

*By F. W. Topham*

*See page 163*



ESTHER THE QUEEN ANSWERED AND SAID, THE ADVERSARY IS THIS WICKED HAMAN

*By Ernest Normand*

*See page 254*

the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass; as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.

Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul. Psalm 103

### *Who Laid the Foundations of the Earth*

BLESS the Lord, O my soul.

O Lord my God, thou art very great; thou art clothed with honour and majesty.

Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain;

Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh on the wings of the wind;

Who maketh his angels spirits; his ministers a flaming fire;

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment; the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place thou hast founded for them.

Thou hast set a bound they may not pass over, that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field; the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth.

The trees of the Lord are full of sap: the cedars of Lebanon, which he hath planted, where the birds make their nests.

As for the stork, the fir trees are her house.

The high hills are a refuge for the wild goats, and the rocks for the conies.

He appointed the moon for seasons; the sun knoweth his going down.

Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather

themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labour until the evening.

O Lord, how manifold are thy works ! In wisdom hast thou made them all. The earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships ; there is that leviathan whom thou hast made to play therein.

These wait all upon thee, that thou mayest give them their meat in due season.

That thou givest them they gather ; thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled ; thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit ; they are created ; and thou renewest the face of the earth.

The glory of the Lord shall endure for ever : the Lord shall rejoice in his works.

He looketh on the earth, and it trembleth ; he toucheth the hills, and they smoke.

I will sing unto the Lord as long as I live ; I will sing praise to my God while I have my being.

My meditation of him shall be sweet ; I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

Psalm 104

### *O Give Thanks Unto the Lord*

**O** GIVE thanks unto the Lord, for he is good ; for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.

They wandered in the wilderness in a solitary way ; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

He led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

For he hath broken the gates of brass, and cut the bars of iron in sunder.

Fools, because of their transgressions, and their iniquities, are afflicted ; and they draw near unto the gates of death.

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

They that go down to the sea in ships, that do business in great waters : these see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves.

They mount up to the heaven, they go down again to the depths ; their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wits' end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves are still.

Then are they glad because they

be quiet ; so he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

He turneth rivers into a wilderness, and the watersprings into dry ground.

He turneth the wilderness into a standing water, and dry ground into watersprings.

And there he maketh the hungry to dwell, that they may prepare a city for habitation ;

And sow the fields, and plant vineyards, which may yield fruits of increase.

He blesseth them, so that they are multiplied greatly ; and suffereth not their cattle to decrease.

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Yet setteth he the poor on high from affliction, and maketh him families like a flock.

The righteous shall see it, and rejoice : and whoso is wise, and will observe these things, shall understand the lovingkindness of the Lord.

Psalm 107

### *The Fear of the Lord is the Beginning of Wisdom*

**P**RAISE ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

His work is honourable and glorious ; and his righteousness endureth for ever.

He hath made his wonderful works to be remembered ; the Lord is gracious and full of compassion.

He hath given meat unto them

that fear him ; he will ever be mindful of his covenant.

He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment ; all his commandments are sure.

They stand fast for ever and ever, and are done in truth and uprightness.

He sent redemption unto his people ; he hath commanded his covenant for ever ; holy and reverend is his name.

The fear of the Lord is the beginning of wisdom ; a good understanding have all they that do his commandments. His praise endureth for ever.

Psalm 111

### *I will Lift up Mine Eyes Unto the Hills*

**I** WILL lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved ; he that keepeth thee will not slumber.

He that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper ; the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil ; he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, for evermore. Psalm 121

### *Peace be Within Thy Walls*

**I** WAS glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together,

Whither the tribes go up to give thanks unto the name of the Lord.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God, I will seek thy good.

Psalm 122

*They that Sow in Tears shall  
Reap in Joy*

WHEN the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing.

Then said they among the heathen, The Lord hath done great things for us, whereof we are glad.

Turn again our captivity, O Lord, as the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalm 126

*His Mercy Endureth for Ever*

O GIVE thanks unto the Lord; for he is good; for his mercy endureth for ever.

To him who alone doeth great wonders; for his mercy endureth for ever.

To him that by wisdom made the heavens; for his mercy endureth for ever.

To him that stretched out the earth above the waters; for his mercy endureth for ever.

To him that made great lights; for his mercy endureth for ever.

The sun to rule by day; for his mercy endureth for ever:

The moon and stars to rule by night; for his mercy endureth for ever.

To him which led his people through the wilderness; for his mercy endureth for ever.

Who remembered us in our low estate; for his mercy endureth for ever:

And hath redeemed us from our enemies; for his mercy endureth for ever.

Who giveth food to all flesh; for his mercy endureth for ever.

O give thanks unto the God of heaven, for his mercy endureth for ever.

Psalm 136

*By the Rivers of Babylon*

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

Psalm 137

*I will Praise Thee with My  
Whole Heart*

I WILL praise thee with my whole heart.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and truth, for thou hast magnified thy word.

In the day when I cried thou

answeredst me, and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

Yea, they shall sing in the ways of the Lord, for great is the glory of the Lord.

Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

The Lord will perfect that which concerneth me.

Thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands. Psalm 138

*O Lord, Thou hast searched Me*

O LORD, thou hast searched me, and known me.

Thou knowest my downsitte and mine uprising, thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

There is not a word in my tongue, but thou knowest it.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy spirit? Or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall

cover me, even the night shall be light about me.

Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee.

I will praise thee, for I am fearfully and wonderfully made. Marvellous are thy works, and that my soul knoweth right well.

Search me, O God, and know my heart; try me, and know my thoughts; and lead me in the way everlasting. Psalm 139

*Teach Me to Do Thy Will*

HEAR my prayer, O Lord; give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within me is desolate.

I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.

Hear me speedily, O Lord: my spirit faileth. Hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy lovingkindness in the morning, for in thee do I trust. Cause me to know the way wherein I should walk, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

Teach me to do thy will, for thou

art my God. Thy spirit is good ;  
lead me into the land of uprightness.

Quicken me, O Lord, for thy  
name's sake : for thy righteousness'  
sake bring my soul out of trouble.

Psalm 143

*The Lord is Gracious and Full  
of Compassion*

I WILL extol thee, my God, O king ;  
I will bless thy name for ever  
and ever.

Every day will I bless thee ; I  
will praise thy name for ever  
and ever.

Great is the Lord, and greatly to  
be praised ; and his greatness is  
unsearchable.

One generation shall praise thy  
works to another, and shall declare  
thy mighty acts.

I will speak of the glorious honour  
of thy majesty, and of thy wondrous  
works.

Men shall speak of the might of  
thy terrible acts ; and I will declare  
thy greatness.

The Lord is gracious and full of  
compassion ; slow to anger, and of  
great mercy.

The Lord is good to all, and his  
tender mercies are over all his  
works.

All thy works shall praise thee,  
O Lord, and thy saints shall bless  
thee.

They shall speak of the glory of  
thy kingdom, and talk of thy power.

Thy kingdom is an everlasting  
kingdom, and thy dominion en-  
dureth throughout all generations.

The Lord upholdeth all that fall,  
and raiseth up all those that be  
bowed down.

The eyes of all wait upon thee ;  
and thou givest them their meat in  
due season.

Thou openest thine hand, and  
satisfieth the desire of every living  
thing.

The Lord is righteous in all his  
ways, and holy in all his works.

The Lord is nigh unto all them  
that call upon him, to all that call  
upon him in truth.

He will fulfil the desire of them  
that fear him ; he also will hear their  
cry, and will save them.

The Lord preserveth all them that  
love him, but the wicked will he  
destroy.

Psalm 145

*The Lord shall Reign Unto all  
Generations*

PRAISE ye the Lord. Praise the  
Lord, O my soul.

While I live will I praise the  
Lord ; I will sing praises unto my  
God while I have any being.

Put not your trust in princes, nor  
in the son of man, in whom there  
is no help.

His breath goeth forth, he re-  
turneth to his earth ; in that very  
day his thoughts perish.

Happy is he whose hope is in the  
Lord his God ;

Which made heaven, and earth,  
the sea, and all that therein is ;

Which keepeth truth for ever ;  
which executeth judgment for the  
oppressed ; which giveth food to  
the hungry.

The Lord looseth the prisoners ;  
the Lord openeth the eyes of the  
blind ; the Lord raiseth them that  
are bowed down ; the Lord loveth  
the righteous ;

The Lord preserveth the stran-  
gers ; he relieveth the fatherless  
and widow ; but the way of the  
wicked he turneth upside down.

The Lord shall reign for ever,  
unto all generations. Praise ye the  
Lord.

Psalm 146

*The Lord Doth Build Jerusalem*

PRAISE ye the Lord. It is good to  
sing praises unto God, for it is  
pleasant, and praise is comely.

The Lord doth build up Jerusa-  
lem ; he gathereth together the  
outcasts.

He healeth the broken in heart,  
and bindeth up their wounds.

He telleth the number of the  
stars; he calleth them all by their  
names.

Great is our Lord, and of great  
power; his understanding is infinite.

The Lord lifteth up the meek;  
he casteth the wicked down to the  
ground.

Sing unto the Lord with thanks-  
giving; sing praise upon the harp  
unto our God,

Who covereth the heaven with  
clouds, who prepareth rain for the  
earth, who maketh grass to grow  
upon the mountains.

He giveth to the beast his food,  
and to the young ravens which cry.

He delighteth not in the strength  
of the horse; he taketh not pleasure  
in the legs of a man.

The Lord taketh pleasure in them  
that fear him, in those that hope in  
his mercy.

Praise the Lord, O Jerusalem;  
praise thy God, O Zion.

For he hath strengthened the  
bars of thy gates; he hath blessed  
thy children within thee.

He maketh peace in thy borders,  
and filleth thee with the finest  
wheat.

He sendeth forth his command-  
ment upon earth; his word runneth  
very swiftly.

He giveth snow like wool; he  
scattereth the hoarfrost like ashes.

He casteth forth his ice like  
morsels: who can stand before his  
cold?

He sendeth out his word, and  
melteth them; he causeth his wind  
to blow, and the waters flow.

Psalm 147

### *Praise Ye the Lord*

PRAISE ye the Lord. Praise ye the  
Lord from the heavens; praise  
him in the heights.

Praise ye him, all his angels;  
praise ye him, all his hosts.

Praise ye him, sun and moon;  
praise him all ye stars of light.

Praise him, ye heavens of heavens,  
and ye waters above the heavens.

Let them praise the name of the  
Lord, for he commanded, and they  
were created.

He hath stablished them for ever;  
he hath made a decree which shall  
not pass.

Praise the Lord from the earth,  
ye dragons, and all deeps;

Fire and hail; snow and vapours;  
stormy wind fulfilling his word;

Mountains, and all hills; fruitful  
trees, and all cedars;

Beasts, and all cattle; creeping  
things, and flying fowl;

Kings of the earth, and all  
people; princes, and all judges of  
the earth;

Both young men and maidens;  
old men and children:

Let them praise the name of the  
Lord, for his name is excellent; his  
glory is above the earth and heaven.

Psalm 148

### *Let Everything Praise the Lord*

PRAISE ye the Lord. Praise God  
in his sanctuary. Praise him  
in the firmament of his power.

Praise him for his mighty acts;  
praise him according to his excellent  
greatness.

Praise him with the sound of the  
trumpet, with the psaltery and  
harp.

Praise him with the timbrel and  
dance, with stringed instruments  
and organs.

Praise him on the loud cymbals;  
praise him on the high-sounding  
cymbals.

Let everything that hath breath  
praise the Lord.

Psalm 150

## THE BOOK OF PROVERBS

FROM THE SAYINGS ATTRIBUTED TO SOLOMON

**T**HE fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

My son, hear the instruction of thy father, and forsake not the law of thy mother,

For they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee consent thou not.

Walk not thou in the way with them; refrain thy foot from their path, for their feet run to evil, and make haste to shed blood.

Surely in vain the net is spread in the sight of any bird.

Wisdom crieth without; she uttereth her voice in the streets.

She crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying,

How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge?

Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called and ye refused, I have stretched out my hand and no man regarded.

But ye have set at nought all my counsel, and would none of my reproof.

I also will laugh at your calamity; I will mock when your fear cometh;

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me;

For they hated knowledge, and did not choose the fear of the Lord;

they would none of my counsel; they despised all my reproof.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

My son, if thou wilt receive my words, and hide my commandments with thee,

So that thou incline thine ear unto wisdom and apply thine heart to understanding;

Yea, if thou criest after knowledge, and liftest up thy voice for understanding,

If thou seekest her as silver, and searchest for her as for hid treasures, Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.

He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly.

He keepeth the paths of judgment, and preserveth the way of his saints.

Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

Discretion shall preserve thee, understanding shall keep thee,

That thou mayest walk in the way of good men, and keep the paths of the righteous.

For the upright shall dwell in the land, and the perfect shall remain in it.

But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

*My Son, Keep My Commandments*

My son, forget not my law, but let thine heart keep my commandments,

For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them on the table of thine heart:

So shalt thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart, and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes; fear the Lord, and depart from evil.

My son, despise not the chastening of the Lord; neither be weary of his correction;

For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.

*Happy is the Man that  
Findeth Wisdom*

Happy is the man that findeth wisdom, and the man that getteth understanding,

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies, and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand, and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace.

Hear, ye children, the instruction of a father, and attend to know understanding.

Get wisdom, get understanding:

forget it not; neither decline from the words of my mouth.

Forsake her not, and she shall preserve thee; love her, and she shall keep thee.

Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding.

Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her.

She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.

Take fast hold of instruction. Let her not go: keep her, for she is thy life.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away, for they sleep not; they eat the bread of wickedness, and drink the wine of violence.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.

*Go to the Ant, thou Sluggard*

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth.

Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Give not sleep to thine eyes, nor slumber to thine eyelids.

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thou sluggard; consider her ways, and be wise:

Which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber,

a little folding of the hands to sleep : so shall thy poverty come as one that travelleth, and thy want as an armed man.

These six things doth the Lord hate : yea, seven are an abomination unto him :

A proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

### *Wisdom Crieth at the Gates*

My son, keep thy father's commandment, and forsake not the law of thy mother :

When thou goest it shall lead thee ; when thou sleepest it shall keep thee ; and when thou awakest it shall talk with thee.

Doth not wisdom cry, and understanding put forth her voice ?

She standeth in the top of high places, by the way in the places of the paths.

She crieth at the gates, at the entry of the city, at the coming-in at the doors.

Unto you, O men, I call ; and my voice is to the sons of man.

O ye simple, understand wisdom ; and, ye fools, be ye of an understanding heart.

Hear, for I will speak of excellent things.

I, Wisdom, dwell with prudence, and find out knowledge of witty inventions.

Counsel is mine, and sound wisdom. I am understanding ; I have strength.

By me kings reign, and princes decree justice.

By me princes rule, and nobles, all the judges of the earth.

I love them that love me ; and those that seek me early shall find me.

Riches and honour are with me ;

yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold ; and my revenue than choice silver.

I lead in the way of righteousness, in the midst of the paths of judgment,

That I may cause those that love me to inherit substance ; and I will fill their treasures.

The Lord possessed me in the beginning, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths I was brought forth ; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth ;

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there ; when he set a compass upon the face of the depth ;

When he established the clouds above ; when he strengthened the fountains of the deep ;

When he gave to the sea his decree that the waters should not pass his commandment ; when he appointed the foundations of the earth :

Then I was by him, as one brought up with him ; and I was daily his delight, rejoicing always before him,

Rejoicing in the habitable part of his earth ; and my delights were with the sons of men.

### *Blessed are They that Keep My Ways*

Now therefore hearken unto me, O ye children, for blessed are they that keep my ways.

Hear instruction, and be wise, and refuse it not.

Blessed is the man that heareth me, watching daily at my gates, waiting at my doors.

For whoso findeth me findeth life,

but he that sinneth against me wrongeth his own soul. All they that hate me love death.

A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.

The wise in heart will receive commandments; but a prating fool shall fall.

Hatred stirreth up strifes; but love covereth all sins.

The rich man's wealth is his strong city; the destruction of the poor is their poverty.

A false balance is abomination to the Lord; but a just weight is his delight.

The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.

Where no counsel is the people fall; but in the multitude of counsellors there is safety.

As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.

As a jewel of gold in a swine's snout, so is a fair woman without discretion.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

He that trusteth in his riches shall fall, but the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the wind, and the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

There shall no evil happen to the just; but the wicked shall be filled with mischief.

### *The Way of Transgressors is Hard*

Lying lips are abomination to the Lord; but they that deal truly are his delight.

There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.

Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase.

Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life.

The law of the wise is a fountain of life, to depart from the snares of death.

Good understanding giveth favour, but the way of transgressors is hard.

Every prudent man dealeth with knowledge, but a fool layeth open his folly.

Poverty and shame shall be to him that refuseth instruction, but he that regardeth reproof shall be honoured.

He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.

He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

The simple believeth every word; but the prudent man looketh well to his going.

A wise man feareth, and departeth from evil; but the fool rageth, and is confident.

He that is soon angry dealeth foolishly; and a man of wicked devices is hated.

The simple inherit folly, but the prudent are crowned with knowledge.

The poor is hated even of his own neighbour, but the rich hath many friends.

He that despiseth his neighbour

sinneth: but he that hath mercy on the poor, happy is he.

In all labour there is profit, but the talk of the lips tendeth only to penury.

In the multitude of people is the king's honour; but in the want of people is the destruction of the prince.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.

He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.

Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of fools is made known.

### *Righteousness Exalteth a Nation*

Righteousness exalteth a nation, but sin is a reproach to any people.

A soft answer turneth away wrath, but grievous words stir up anger.

A fool despiseth his father's instruction, but he that regardeth reproof is prudent.

In the house of the righteous is much treasure, but in the revenues of the wicked is trouble.

A merry heart maketh a cheerful countenance, but by sorrow of the heart the spirit is broken.

All the days of the afflicted are evil, but he that is of a merry heart hath a continual feast.

Better is a dinner of herbs where love is than a stalled ox and hatred therewith.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

The way of the slothful man is as a hedge of thorns, but the way of the righteous is made plain.

The Lord will destroy the house of the proud, but he will establish the border of the widow.

The fear of the Lord is the instruction of wisdom; and before honour is humility.

Better is a little with righteousness than great revenues without right.

It is an abomination to kings to commit wickedness, for the throne is established by righteousness.

### *The Highway of the Upright*

The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul.

Pride goeth before destruction, and a haughty spirit before a fall.

Better it is to be of a humble spirit with the lowly than to divide the spoil with the proud.

A froward man soweth strife; and a whisperer separateth friends.

The hoary head is a crown of glory, if it be found in the way of righteousness.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Better is a dry morsel, and quietness, than a house full of sacrifices with strife.

Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.

Children's children are the crown of old men; and the glory of children are their fathers.

Excellent speech becometh not a fool; much less do lying lips a prince.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

A reproof entereth more into a wise man than a hundred stripes into a fool.

Whoso rewardeth evil for good, evil shall not depart from his house.

A friend loveth at all times, and a brother is born for adversity.

*A Merry Heart Doeth Good like a  
Medicine*

A merry heart doeth good like a medicine; but a broken spirit drieth the bones.

He that answereth a matter before he heareth it, it is folly and shame unto him.

The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

A man's gift maketh room for him, and bringeth him before great men.

He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

A man that hath friends must shew himself friendly, and there is a friend that sticketh closer than a brother.

Wealth maketh many friends, but the poor is separated from his neighbour.

A false witness shall not be unpunished, and he that speaketh lies shall perish.

The king's wrath is as the roaring of a lion, but his favour is as dew upon the grass.

Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

It is an honour for a man to cease from strife, but every fool will be meddling.

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

*Even a Child is Known by His Doings*

Even a child is known by his doings, whether his work be pure, and whether it be right.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Mercy and truth preserve the king, and his throne is upholden by mercy.

The glory of young men is their strength, and the beauty of old men is the gray head.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard.

It is better to dwell in the wilderness than with a contentious and an angry woman.

There is treasure to be desired in the dwelling of the wise; but a foolish man spendeth it up.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

*A Good Name is Better than  
Great Riches*

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and poor meet together; the Lord is the maker of them all.

A prudent man foreseeth the evil and hideth himself ; but the simple pass on, and are punished.

By humility and the fear of the Lord are riches, and honour, and life. Thorns and snares are in the way of the froward ; he that doth keep his soul shall be far from them.

Train up a child in the way he should go, and when he is old he will not depart from it.

The rich ruleth over the poor, and the borrower is servant to the lender.

He that soweth iniquity shall reap vanity, and the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out ; yea, strife and reproach shall cease.

He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge ; for it is a pleasant thing if thou keep them within thee.

Make no friendship with an angry man ; and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy soul.

### *He Shall Stand Before Kings*

Seest thou a man diligent in his business ? He shall stand before kings ; he shall not stand before mean men.

Wilt thou set thine eyes upon that which is not ? Riches certainly make themselves wings : they fly away as an eagle toward heaven.

Eat thou not the bread of him

that hath an evil eye, neither desire thou his dainty meats, for, as he thinketh in his heart, so is he. Eat and drink, saith he to thee but, his heart is not with thee.

Speak not in the ears of a fool ; for he will despise the wisdom of thy words.

Remove not the old landmark, and enter not into the fields of the fatherless, for their redeemer is mighty ; he shall plead their cause with thee.

Withhold not correction from the child ; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul.

Hear thou, my son, and be wise, and guide thine heart in the way.

The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

Hearken unto thy father, and despise not thy mother when she is old.

Buy the truth, and sell it not ; also wisdom, and instruction, and understanding.

The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him.

### *My Son, Give Me Thine Heart*

My son, give me thine heart, and let thine eyes observe my ways.

Who hath woe ? Who hath sorrow ? Who hath contentions ? Who hath babbling ? Who hath wounds without cause ? Who hath redness of eyes ? They that tarry long at the wine.

Look not thou upon the wine when it is red ; at the last it biteth like a serpent and stingeth like an adder.

Be not thou envious against evil men, neither desire to be with them ;

For thier heart studieth destruction, and their lips talk of mischief. Through wisdom is a house

built and by understanding it is established; and by knowledge shall the chambers be filled with riches.

A wise man is strong; yea, a man of knowledge increaseth strength.

By wise counsel thou shalt make thy war; and in multitude of counsellors there is safety.

If thou faint in the day of adversity thy strength is small.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

Fret not thyself because of evil men, neither be thou envious at the wicked,

For there shall be no reward to the evil man; the candle of the wicked shall be put out.

### *The Field of the Slothful*

I went by the field of the slothful, and by the vineyard of the man void of understanding,

And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down.

Then I saw, and considered it well; I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep,

So shall thy poverty come as one that travelleth, and thy want as an armed man.

It is the glory of God to conceal a thing, but the honour of kings is to search out a matter.

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

Take away the dross from the silver, and there shall come forth a vessel for the finer.

Take away the wicked from before the king, and his throne shall be established in righteousness.

Put not forth thyself in the presence of the king, and stand not in the place of great men.

For better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

### *Like Apples of Gold in Pictures of Silver*

A word fitly spoken is like apples of gold in pictures of silver.

As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his masters.

Whoso boasteth himself of a false gift is like clouds and wind without rain.

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee.

A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

The north wind driveth away rain; so doth an angry countenance a backbiting tongue.

As cold waters to a thirsty soul, so is good news from a far country.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

As snow in summer and as rain in harvest, so honour is not seemly for a fool.

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Answer not a fool according to his folly, lest thou be like unto him.

Seest thou a man wise in his own

conceit ? There is more hope of a fool than of him.

The sluggard is wiser in his own conceit than seven men that can render a reason.

### *He that Meddleth with Strife*

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

Where no wood is the fire goeth out ; so where there is no talebearer the strife ceaseth.

As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.

The words of a talebearer are as wounds.

Whoso diggeth a pit shall fall therein.

Boast not thyself of tomorrow ; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth ; a stranger, and not thine own lips.

Wrath is cruel, and anger is outrageous ; but who is able to stand before envy ?

Open rebuke is better than secret love.

Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful.

The full soul loatheth a honeycomb ; but to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest, so is a man that wandereth from his place.

Ointment and perfume rejoice the heart ; so doth the sweetness of a man's friend by hearty counsel.

Iron sharpeneth iron ; so a man sharpeneth the countenance of his friend.

As in water face answereth to face, so the heart of man to man.

Hell and destruction are never full ; so the eyes of man are never satisfied.

Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

### *Riches Are Not For Ever*

Be diligent to know the state of thy flocks, and look well to thy herds, for riches are not for ever ; and doth the crown endure to every generation ?

The wicked flee when no man pursueth ; but the righteous are bold as a lion.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

When righteous men rejoice there is great glory ; but when the wicked rise a man is hidden.

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischief.

As a roaring lion and a ranging bear, so is a wicked ruler over the poor people.

The prince that wanteth understanding is a great oppressor ; but he that hateth covetousness shall prolong his days.

A fool uttereth all his mind ; but a wise man keepeth it in till afterwards.

The king that faithfully judgeth the poor, his throne shall be established for ever.

The rod and reproof give wisdom ; but a child left to himself bringeth his mother to shame.

Correct thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul.

Where there is no vision the people perish ; but he that keepeth the law, happy is he.

### *Things Too Wonderful for Me*

There be three things which are too wonderful for me, yea, four which I know not :

*The way of an eagle in the air ;  
the way of a serpent on a rock ; the  
way of a ship in the midst of the sea ;  
and the way of a man with a maid.*

For three things the earth is disquieted :

*For a servant when he reigneth ;  
a fool when he is filled with meat ; an  
odious woman when she is married.*

There be four things which are little upon the earth, but they are exceeding wise :

*The ants are a people not strong,  
yet they prepare their meat in the  
summer ;*

*The conies are but a feeble folk,  
yet make they their houses in the rocks ;*

*The locusts have no king, yet go  
they forth all of them by bands ;*

*The spider taketh hold with her  
hands, and is in kings' palaces.*

There be three things which go well, yea, four are comely in going :

*A lion which is strongest among  
beasts, and turneth not away for any ;  
a greyhound ; a he goat ; and a king  
against whom there is no rising up.*

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

### *Virtue is Far Above Rubies*

Who can find a virtuous woman ?  
Her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchant's ships : she bringeth her food from afar.

She riseth while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it ; with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arm.

She perceiveth that her merchandise is good ; her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household ; for all her household are clothed with scarlet.

She maketh herself coverings of tapestry ; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it ; and delivereth girdles unto the merchant.

Strength and honour are her clothing, and she shall rejoice in time to come.

She openeth her mouth with wisdom, and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up and call her blessed ; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain ; but a woman that feareth the Lord shall be praised.

Give her of the fruit of her hands, and let her own works praise her in the gates.

## VANITY OF VANITIES, ALL IS VANITY

FROM THE SAYINGS OF ECCLESIASTES THE PREACHER

**V**ANITY of vanities, saith the Preacher, vanity of vanities; all is vanity.

What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away, and another cometh; but the earth abideth for ever.

The sun also ariseth and goeth down, and hasteth to his place where he arose.

The wind goeth toward the south, and turneth to the north; it whirleth about continually, and the wind returneth again according to his circuits.

All the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers come, thither they return again.

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been is that which shall be; that which is done is that which shall be done; and there is no new thing under the sun.

Is there anything whereof it may be said, See, this is new? It hath been already of old time.

I the Preacher was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all things that are done under heaven.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit.

For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

I said in mine heart, Go to now,

I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity.

I made me great works; I builded me houses; I planted me vineyards;

I made me gardens and orchards and planted trees in them of all kind of fruits;

I made me pools of water, to water therewith the wood that bringeth forth trees:

I got me servants and maidens, and had servants born in my house; also I had possessions of great and small cattle above all that were in Jerusalem before me.

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces.

I gat me men singers and women singers, and the delights of the sons of men, musical instruments of all sorts.

Whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy, for my heart rejoiced in all my labour.

Then I looked on all the works my hands had wrought, and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Then I saw that wisdom excelleth folly as far as light excelleth darkness.

The wise man's eyes are in his head, but the fool walketh in darkness, and I myself perceived also that one event happeneth to them all.

Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart that this also is vanity.

Therefore I hated life; yea, I hated all my labour under the sun; because I should leave it unto the man that shall be after me, and who

knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour.

There is a man whose labour is in wisdom and knowledge and equity; yet to a man that hath not laboured therein shall he leave it. This also is vanity, and a great evil.

What hath man of all his labour, and of the vexation of his heart, for all his days are sorrows; yea, his heart taketh not rest in the night.

To everything there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose; a time to keep, and a time to cast away;

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; let thy words be few.

A dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed.

He that loveth silver shall not be satisfied with silver; nor he that

loveth abundance with increase; this is also vanity.

When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners to their hurt.

But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.

And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind?

All his days also he eateth in darkness, and he hath much sorrow and wrath.

Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of his labour all the days of his life.

Every man to whom God hath given riches and wealth, and power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God.

For he shall not much remember the days of his life, because God answereth him in the joy of his heart.

There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease.

The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise than to hear the song of

fools, for as the crackling of thorns under a pot is the laughter of the fool.

Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

Be not hasty to be angry, for anger resteth in the bosom of fools.

Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

Wisdom strengtheneth the wise more than ten mighty men which are in the city.

I saw that the race is not to the swift, nor the battle to the strong, neither bread to the wise, nor riches to men of understanding, nor favour to men of skill; but time and chance happeneth to them all.

This wisdom have I seen also under the sun, and it seemed great unto me.

*There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.*

*Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.*

Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised and his words are not heard.

The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

Wisdom is better than weapons of war; but one sinner destroyeth much good.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler. Folly is set in great dignity, and the rich sit in low place. I have seen servants on horses, and princes walking as servants.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.

A fool also is full of words.

The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Cast thy bread upon the waters, for thou shalt find it after many days.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

As thou knowest not what is the way of the spirit, nor how the bones do grow, even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun;

But if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many.

Rejoice, O young man, in thy youth; and let thy heart cheer thee. Walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away evil.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years

draw nigh when thou shalt say, I have no pleasure in them ;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets ;

When the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ;

When they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail,

Because man goeth to his long home, and the mourners go about the streets ;

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern :

Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher ; all is vanity.

And, moreover, because the preacher was wise, he still taught the people knowledge ; he sought out and set in order many proverbs.

And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter :

*Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.*

## IS IT NOTHING TO YOU, ALL YE THAT PASS BY ?

FROM THE LAMENTATIONS ATTRIBUTED TO JEREMIAH

**H**ow doth the city sit solitary, that was full of people !

How is she become as a widow ! She that was great among the nations, and princess among the provinces, how is she become tributary !

She weepeth sore in the night, and her tears are on her cheeks.

Among all her lovers she hath none to comfort her. All her friends have dealt treacherously with her, they are become enemies.

Judah is gone into captivity because of affliction ; she dwelleth among the heathen ; she findeth no rest.

The ways of Zion do mourn,

because none come to the solemn feasts. All her gates are desolate ; her priests sigh, her virgins are afflicted, and she is in bitterness.

Her enemies prosper, for the Lord hath afflicted her for the multitude of her transgressions ; her children are gone into captivity before the enemy.

From the daughter of Zion all her beauty is departed. Her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

Jerusalem remembered in the days of her affliction all her pleasant things she had in the days of old.

All her people sigh, they seek

bread; they have given their pleasant things for meat to relieve the soul.

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow.

The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men.

For these things I weep; mine eye runneth with water because the comforter is far from me: my children are desolate, because the enemy prevailed.

How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to the earth the beauty of Israel.

Her gates are sunk into the ground; he hath destroyed and broken her bars.

Her king and her princes are among the Gentiles: the law is no more; her prophets find no vision.

The elders of the daughter of Zion sit on the ground and keep silence.

They have cast up dust on their heads; they have girded themselves with sackcloth.

The virgins of Jerusalem hang down their heads to the ground.

Mine eyes do fail with tears for the destruction of the daughter of my people, because the children swoon in the streets of the city.

All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?

Thine enemies have opened their mouth against thee; they hiss and gnash the teeth; they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

Their heart cried unto the Lord,

O wall of the daughter of Zion, let tears run like a river day and night: give thyself no rest; let not the apple of thine eye cease.

Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord.

Lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

The young and the old lie on the ground in the streets;

My virgins and my young men are fallen by the sword;

Thou hast slain them in the day of thine anger; thou hast killed, and not pitied.

Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained;

Those that I have swaddled and brought up hath mine enemy consumed.

How is the gold become dim! How is the most fine gold changed!

The stones of the sanctuary are poured out in the top of every street.

The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it to them.

They that did feed delicately are desolate in the streets; they that were brought up in scarlet embrace dunghills.

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy than rubies, their polishing was of sapphire.

Their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick.

They that be slain with the sword are better than they that be slain with hunger, for these pine away,

stricken through for want of the fruits of the field.

The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

They hunt our steps, that we cannot go in our streets; our days are fulfilled, for our end is come.

Our persecutors are swifter than the eagles; they pursued us upon the mountains, they laid wait for us in the wilderness.

Remember, O Lord, what is come upon us: consider, and behold our reproach.

Our inheritance is turned to strangers, our houses to aliens.

We are orphans and fatherless, our mothers are as widows.

Our necks are under persecution; we labour, and have no rest.

Servants have ruled over us; there is none that doth deliver us out of their hand.

We gat our bread with the peril of our lives because of the sword of the wilderness.

The elders have ceased from the gate, the young men from their music.

The joy of our heart is ceased; our dance is turned into mourning.

The crown is fallen from our head; woe unto us, that we have sinned!

For this our heart is faint; for these things our eyes are dim.

Thou, O Lord, remainest for ever; thy throne from generation to generation.

Wherefore dost thou forget us for ever, and forsake us so long time?

Turn thou us unto thee, O Lord, and renew our days as of old.

## THE STORY OF JONAH

Now the word of the Lord came unto Jonah, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish, so he paid the fare and went down into it.

But the Lord sent out a great wind unto the sea, and there was a mighty tempest, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship, and was fast asleep; so the shipmaster came and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation ? Whence comest thou ? What is thy country ? And of what people art thou ?

And he said unto them, I am a Hebrew ; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this ? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee that the sea may be calm ? And he said unto them, Take me up, and cast me forth into the sea, for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land, but could not ; wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood, for thou, O Lord, hast done as it pleased thee.

So they took up Jonah, and cast him into the sea, and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah ; and Jonah was in the fish three days and three nights.

Then Jonah prayed unto the Lord out of the fish, and said :

I cried by reason of mine affliction unto the Lord, and thou heardest my voice, for thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about ; all thy billows passed over me.

Then I said, I am cast out of thy sight ; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul ; the depths closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains ; the earth with her bars was about me for ever ; yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord ; and my prayer came unto thee. I will sacrifice unto thee with the voice of thanksgiving ; I will pay that that I have vowed. Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the Lord came unto Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went to Nineveh.

Now Nineveh was an exceeding great city of three days' journey, and Jonah began to enter into the city a day's journey, and cried, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least, for word came to the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes, and caused it to be proclaimed, saying, Let neither man nor beast, herd nor flock, taste anything ; let them not feed, nor drink water ; but let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?

God saw their works, that they turned from their evil way ; and God repented of the evil he had said that he would do unto them ; and he did it not.

But it displeased Jonah exceedingly, and he was very angry ; and he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country ? Therefore I fled before unto Tarshish, for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me ; for it is better for me to die than to live.

Then said the Lord, Doest thou well to be angry ?

So Jonah went out of the city, and sat on the east side, and there made him a booth and sat under it in the shadow, till he might see what would become of the city.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind ; and the sun beat upon the head of Jonah, that he fainted, and wished to die.

And God said to Jonah, Doest thou well to be angry for the gourd ? And he said, I do well to be angry, even unto death.

Then said the Lord, Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow ; which came up in a night, and perished in a night : and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand ; and also much cattle ?

## THE STORY OF ESTHER

**I**T came to pass in the days of Ahasuerus (this is Ahasuerus which reigned over a hundred and seven and twenty provinces), that the king made a feast unto all his princes and his servants, when he shewed the riches of his glorious kingdom and the honour of his majesty a hundred and fourscore days.

And when these days were expired the king made a feast unto all the people that were in the palace, both unto great and small, seven days, in the court of the garden of the palace where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble. The beds were of gold and silver, on a pavement of marble. They gave them drink in vessels of gold.

Also Vashti the queen made a feast for the women in the royal house. On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains to bring Vashti to shew the people and the princes her beauty, for she was fair to look on. But the queen refused to come.

Then the king said to the wise men, What shall we do unto the queen Vashti? And Memucan answered, The queen hath not done wrong to the king only, but to all the princes, and to all the people. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes when it shall be reported. If it please the king, let it be written among the laws that Vashti come no more before king Ahasuerus and let the king give her royal estate unto another. And when the king's decree shall be published throughout all his empire all the wives shall give to their husbands honour, both to great and small.

The saying pleased the king and the princes; and the king sent letters into all the provinces that every man should bear rule in his own house. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king; and let the maiden which pleaseth the king be queen instead of Vashti.

## MORDECAI AT THE KING'S GATE

Now in Shushan there was a certain Jew whose name was Mordecai; and he brought up Esther, his uncle's daughter, for she had neither father nor mother; and the maid was fair and beautiful, whom Mordecai took for his own daughter.

So it came to pass, when the king's decree was heard, and many maidens were gathered together unto the palace, that Esther was brought also to the custody of Hegai, keeper of the women; and the maiden pleased him. Esther had not shewed her people nor her kindred, for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, the king loved Esther above all the women, and she obtained grace and favour in his sight, so that he set the crown upon her head, and made her queen. Then the king made a great feast.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains were wroth, and sought to lay hand on the king, and the thing was known to Mordecai, who told the queen, and Esther certified the king. And when it was found out they were both hanged on a tree, and it was written in the book of the chronicles.

After these things did king Ahasuerus promote Haman the Agagite and set his seat above all the princes. And all the king's servants bowed, and revered Haman, for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

Then the king's servants said unto Mordecai, Why transgressest thou the king's commandment? And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath, and said unto king Ahasuerus, There is a certain people scattered abroad among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it unto the king's treasuries.

The king took his ring from his hand, and gave it unto Haman, and said, The silver is given to thee, the people also, to do with them as seemeth good to thee. Then were the king's scribes called, and there was written according to all that Haman had commanded unto the king's lieutenants, to the rulers of every people of every province; in the name of king Ahasuerus was it written, sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan.

The king and Haman sat down to drink, but the city was perplexed.

### THE BITTER CRY IN THE STREETS

When Mordecai perceived all that was done Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city and cried with a loud and a bitter cry; and came even before the king's gate (for none might enter into the gate clothed with sackcloth). And in every province there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. So Esther's maids and her chamberlains came and told her.

Then was the queen exceedingly grieved, and she sent raiment

to clothe Mordecai, and to take away his sackcloth from him ; but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know why it was. And Mordecai told him of all that had happened ; also he gave him the copy of the decree to shew it unto Esther, and to charge her that she should go unto the king, to make supplication for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai : All the people do know that whosoever shall come unto the king who is not called, there is one law to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live ; but I have not been called to come in unto the king these thirty days.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews, for if thou altogether holdest thy peace at this time then thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this ?

Then Esther bade them return Mordecai this answer :

Go, gather together all the Jews that are in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise ; and so will I go in unto the king, which is not according to the law ; and if I perish, I perish.

So Mordecai went his way, and did all that Esther commanded.

#### HAMAN PREPARES THE GALLOWS

It came to pass on the third day that Esther put on her royal apparel, and stood in the inner court of the king's house, and the king sat on his throne.

And it was so, when the king saw Esther standing in the court, that she obtained favour in his sight, and the king held out the golden sceptre. So Esther drew near, and touched the top of the sceptre.

Then said the king : What wilt thou, queen Esther, and what is thy request ? It shall be even given thee to the half of the kingdom.

And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said.

Then went Haman forth that day joyful and with a glad heart ; and when he came home he sent and called for his friends, and Zeresh his wife ; and Haman told them of the glory of his riches, and all the things wherein the king had promoted him, and how he had advanced him above the princes. Haman said, moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself ; and tomorrow am I

invited unto her with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

Then said his wife and his friends, Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king that Mordecai may be hanged thereon ; then go thou in merrily unto the banquet.

The thing pleased Haman ; and he caused the gallows to be made.

### THE MAN THE KING DELIGHTED TO HONOUR

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles ; and they were read before the king. And it was found written that Mordecai had told of two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this ? Then said the king's servants that ministered unto him, There is nothing done for him.

Now Haman was come to speak unto the king to hang Mordecai on the gallows he had prepared for him, and the king said, Let him come in. So Haman came in, And the king said unto him, What shall be done unto the man whom the king delighteth to honour ?

Haman thought in his heart, To whom would the king delight to do honour more than to myself ? and Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought, and the horse the king rideth upon, and the crown which is set upon his head, and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the gate ; let nothing fail of all thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again to the king's gate, but Haman hastened to his house, mourning.

Haman told his wife and all his friends everything that had befallen him. Then said his wise men and his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him came the king's chamberlains, and hastened to bring Haman unto the banquet.

So the king and Haman came to banquet with Esther the queen ; and the king said again unto Esther, What is thy petition, queen Esther ? and it shall be granted thee. What is thy request ? and it shall be performed, even to the half of the kingdom.

The queen answered and said, If I have found favour in thy sight, O king, let my life be given me, and my people ; for we are sold, I and my people, to be destroyed, to be slain, and to perish.

Then the king answered and said unto Esther, Who is he, and where is he, that durst presume in his heart to do so ? And Esther said, The adversary is this wicked Haman. Then Haman was afraid.

The king, arising from the banquet in his wrath, went into the palace garden, and Haman stood up to make request for his life to Esther. Then the king returned out of the garden, and one of the chamberlains said before the king, Behold, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman.

Then the king said, Hang him thereon ; so they hanged Haman on the gallows that he had prepared for Mordecai.

### MORDECAI'S CROWN OF GOLD

On that day did king Ahasuerus give the house of Haman unto Esther the queen ; and Mordecai came before the king.

And the king took off his ring, which he had taken from Haman, and gave it to Mordecai ; and Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther, so Esther arose, and stood before the king, and said : If it please the king, and if I be pleasing in his eyes, let it be written to reverse the letters devised by Haman which he wrote to destroy the Jews, which are in all the king's provinces, for how can I endure to see the evil that shall come unto my people, or how can I endure to see the destruction of my kindred ?

Then the king said unto Esther and Mordecai, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring.

Then were the king's scribes called, and it was written according to all that Mordecai commanded. He wrote in the king's name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour ; in every province and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day.

THE OLD TESTAMENT

THE PROPHETS

## The Great Leaders and Prophets of Israel

THERE grew up in Jerusalem a long line of Prophets with more faith in the spirit of religion than in its forms—preachers, orators, and politicians, who thundered forth their eloquence with the fearless freedom that was allowed to them as men of God.

THE greatest of them all was Isaiah. His eloquence comes down the ages like a rushing mighty wind, or like a chariot and horses. So great a figure was he that when he died the people added other writings to his name, as they had done with Moses and with David, and the Isaiah of the Bible runs through many lifetimes, so that he must have been more than one man.

THE first was the greatest prophet of all time. He was a statesman in the reigns of three or four kings before the Jews were carried captive to Babylon. In his day Jerusalem was delivered from Sennacherib by the destruction of the Assyrian army. He is supposed to have died a martyr's death about 690 B.C., when he was over eighty years old.

THE second Isaiah wrote at the time when the Jews were looking to Cyrus of Persia to deliver them. He begins with Comfort ye.

THE great hope of the Jews for a Messiah, which never faded from their minds, had its chief origin in Isaiah, and the prophecies are astonishingly true to the Messiah the Jews rejected. We have only to read "Surely he hath borne our griefs," and to remember that it was written hundreds of years before Jesus, to feel a sense of mystery from which we cannot escape.

JEREMIAH wielded great influence a hundred years after Isaiah. He foretold the Fall of Jerusalem and died soon after it fell. He counselled non-resistance, and was put in prison for want of patriotism. He was a fervent pleader for pure religion rather than for Jewish forms.

EZEKIEL, a priest of the Temple, who may have been a disciple of Jeremiah, was carried captive to Babylon in 597 B.C., and lived with his wife on the banks of the River Chebar.

AMOS, the Peasant Prophet, a herdsman and dresser of sycamore trees, lived about 750 B.C., at the same time as Hosea, who prophesied the Decline and Fall of Israel, but proclaimed that the love of God would not fail. Nahum, living in the closing years of the Assyrian Empire, foretold the doom of Nineveh.

ALANDMARK in the Bible is Malachi, the last of the prophetic line. We do not know who he was, for Malachi means merely A Messenger. He wrote 400 years before Jesus, and foretold the coming of the Messiah, with a forerunner who is identified as John the Baptist.

## ISAIAH

**H**EAR, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters ! They have forsaken the Lord, they are gone away backward. Your country is desolate, your cities are burned with fire ; your land, strangers devour it in your presence, and it is as overthrown by strangers. The daughter of Zion is left as a cottage in a vineyard, as a besieged city.

Hear the word of the Lord, ye rulers ; give ear unto the law of our God, ye people. To what purpose is the multitude of your sacrifices unto me ? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of goats. Bring no more vain oblations ; incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth ; they are a trouble unto me ; I am weary to bear them.

When ye spread forth your hands I will hide mine eyes from you ; yea, when ye make many prayers I will not hear ; your hands are full of blood. Wash you, make you clean ; put away the evil of your doings from before mine eyes. Cease to do evil ; learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

### COME NOW, AND LET US REASON TOGETHER

Come now, and let us reason together, saith the Lord ; though your sins be as scarlet they shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land ; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.

And it shall come to pass in the last days that the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; all nations shall flow unto it. Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths. And he shall judge among the nations, and shall rebuke many people ; they shall beat their swords into ploughshares and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

## GOD UPON HIS THRONE

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts ; the whole earth is full of his glory.

The posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me ! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it on my mouth, and said, Lo, this hath touched thy lips ; thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then said I, Here am I ; send me. And he said, Go, and tell this people. Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Then said I, Lord, how long ? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

The Lord spake also unto me again, saying, As this people refuseth the waters of Shiloah that go softly, now, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory ; and he shall come up over all his channels, and go over all his banks ; and he shall pass through Judah ; he shall overflow and go over, he shall reach even to the neck ; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces ; and give ear, all ye of far countries : gird yourselves, and ye shall be broken. Take counsel together, and it shall come to nought ; speak the word, and it shall not stand ; for God is with us.

## A LITTLE CHILD SHALL LEAD THEM

For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, neither fear their fear, nor be afraid. Sanctify the Lord of Hosts himself ; and let him be your fear, and let him be your dread. The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord.

He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together ; and a little child shall lead them.

The cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people. And in that day thou shalt say, O Lord, I will praise thee ; though thou wast angry with me thine anger is turned away, and thou comfortedst me. Behold, God is my salvation ; I will trust, and not be afraid, for the Lord Jehovah is my strength and my song ; he is become my salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord, for he hath done excellent things : this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.

## THE BURDEN OF THE NATIONS ROUND ISRAEL

### BABYLON

Lift ye up a banner on the high mountain, exalt the voice, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have called my mighty ones. The noise of a multitude in the mountains, like as of a great people ; a tumultuous noise of the kingdoms of nations gathered together : the Lord of Hosts mustereth the host of the battle. They come from a far country, from the end of heaven, the Lord and the weapons of his indignation, to destroy the land.

Howl ye, for the day of the Lord is at hand. The day of the Lord cometh to lay the land desolate. The stars of heaven shall not give their light ; the sun shall be darkened in his going forth ; the moon shall not cause her light to shine. I will punish the world for their evil, and the wicked for their iniquity ; I will cause the arro-

gancy of the proud to cease, and lay low the haughtiness of the terrible. I will make a man more precious than fine gold.

And Babylon, the glory of kingdoms, the beauty of the Chaldees, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation ; neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; owls shall dwell there, and satyrs shall dance there. The wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces. Her time is near, and her days shall not be prolonged.

#### MOAB

Moab is laid waste, and brought to silence. In their streets they shall gird themselves with sackcloth ; on the tops of the houses, and in their streets, every one shall howl, weeping abundantly. The waters shall be desolate ; the hay is withered away, the grass faileth, there is no green thing. The abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

As a wandering bird cast out of the nest, so the daughters of Moab shall be. Gladness is taken away, and joy out of the plentiful field. In the vineyards there shall be no singing, neither shall there be shouting. The treaders shall tread out no wine in their presses ; I have made their vintage to cease. It shall come to pass, when it is seen that Moab is weary, that he shall come to his sanctuary to pray ; but he shall not prevail. The glory of Moab shall be contemned, with all that multitude ; and the remnant shall be very small and feeble.

#### DAMASCUS

Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities are forsaken ; they shall be for flocks, which shall lie down, and none shall make them afraid.

In that day shall his strong cities be as a forsaken bough, and there shall be desolation. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant and set, in the day shalt thou make thy plant to grow and in the morning shalt thou make thy seed to flourish ; but the harvest shall be a heap in the day of grief and of desperate sorrow.

Woe to the multitude of many people, like the noise of the seas ; and to the rushing of nations, like the rushing of mighty waters ! The nations shall rush like the rushing of many waters ; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, like a rolling thing before the whirlwind.

## ETHIOPIA

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto ; a nation meted out and trodden down, whose land the rivers have spoiled !

All ye inhabitants of the world, see ye, when he lifteth up an ensign on the mountains ; and when he bloweth a trumpet, hear ye.

For the Lord said unto me, I will take my rest ; I will consider in my dwelling place like a clear heat upon herbs, like a cloud of dew in the heart of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left unto the fowls of the mountains, and to the beasts of the earth ; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

## EGYPT

Behold, the Lord rideth on a swift cloud, and shall come into Egypt ; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. The spirit of Egypt shall fail ; they shall seek the idols, and the charmers, and them that have familiar spirits and the wizards. A fierce king shall rule over them, and the waters shall fail from the sea, and the river shall be wasted and dried up. The reeds and flags shall wither, the paper reeds by the brooks, and everything sown by the brooks shall wither and be no more. The fishers also shall mourn ; all they that cast angle into the brooks shall lament, and they that spread nets on the waters shall languish. They that work in fine flax, and they that weave networks, shall be confounded.

Surely the princes are fools, the counsel of the counsellors of Pharaoh is become brutish : how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings ? Where are they ? Where are thy wise men ? Let them tell thee now, and let them know what the Lord of Hosts hath purposed upon Egypt.

In that day shall five cities in Egypt speak the language of Canaan, and swear to the Lord of Hosts ; one shall be called, The City of Destruction. In that day shall there be an altar to the Lord in the midst of Egypt ; and it shall be for a sign and a witness unto the Lord of Hosts, for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, a great one, and shall deliver them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come and the Egyptians shall serve with the Assyrians. In that day shall Israel be a blessing in the midst of the land, whom

the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

The Lord said, As my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and Ethiopia, so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot ; and they shall be afraid and ashamed, and shall say, Behold, whither we flee to be delivered from the king of Assyria ; and how shall we escape ?

#### THE DESERT

As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land.

A grievous vision is declared unto me. I was bowed down at the hearing of it ; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me ; the night of my pleasure hath he turned into fear unto me. Prepare the table, watch in the watchtower, eat, drink ; arise, ye princes, and anoint the shield. For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

And he saw a chariot with a couple of horsemen, a chariot of asses and a chariot of camels ; and he hearkened diligently with much heed ; and he cried, A lion ! My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights ; and, behold, here cometh a chariot of men, with a couple of horsemen ; And he said, Babylon is fallen, is fallen ; and all the graven images of her gods he hath broken to the ground. He calleth to me, Watchman, what of the night ? Watchman, what of the night ?

#### THE VALLEY

What aileth thee now, that thou art wholly gone up to the house-tops ? Thou that art full of stirs, a tumultuous city, a joyous city ; thy slain men are not slain with the sword, nor dead in battle. All thy rulers are fled.

Look away from me ; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people, for it is a day of trouble, and of treading down, and of perplexity by the Lord God of Hosts in the valley of vision, breaking down the walls, and crying to the mountains.

It shall come to pass that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. Ye have seen the breaches of the city of David, that they are many ; ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. In that day did the Lord God of Hosts call to weeping, and to mourning, and to girding with sackcloth ; and, behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine ; let us eat and drink, for tomorrow we shall die. Behold, the Lord will carry thee away with a mighty captivity. He will turn and toss thee like a ball into a large

country ; there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

## TYRE

Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in. Be still, ye inhabitants of the isle ; thou whom the merchants of Zidon, that pass over the sea, have replenished. Be thou ashamed, O Zidon, for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men. Pass ye over to Tarshish ; howl, ye inhabitants of the isle.

Is this your joyous city, whose antiquity is of ancient days ? Her own feet shall carry her afar off to sojourn. Who hath taken this counsel against Tyre, the crowning city whose merchants are princes, whose traffickers are the honourable of the earth ? The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish ; there is no more strength.

He stretched out his hand over the sea, he shook the kingdoms. The Lord hath given a commandment against the merchant city, to destroy the strongholds thereof. Thou shalt no more rejoice, O thou daughter of Zidon : arise, pass over to Chittim ; there shalt thou have no rest. Howl, ye ships of Tarshish, for your strength is laid waste.

## BEHOLD, THE EARTH FADETH AWAY

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants. It shall be, as with the people, so with the priest ; as with the servant, so with his master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him. The land shall be emptied and spoiled, for the Lord hath spoken this word.

The earth mourneth and fadeth away ; the world fadeth ; the haughty people of the earth do languish. The earth is defiled, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. The city of confusion is broken down ; every house is shut up, that no man may come in. There is a crying for wine in the streets ; all joy is darkened, the mirth of the land is gone.

It shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the pit shall be taken in the snare ; for the windows from on high are open, and the foundations of the earth do shake. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage ; the trans-

gression thereof shall be heavy upon it ; it shall fall, and not rise again. And it shall come to pass in that day that the Lord shall punish the kings of the earth, and they shall be gathered together as prisoners are gathered in the pit.

### IN QUIETNESS SHALL BE YOUR STRENGTH

In that day shall this song be sung in the land of Judah :

*We have a strong city ; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.*

The Lord said, Forasmuch as this people draw near me with their mouth, but have removed their heart far from me, therefore, behold, I will proceed to do a marvellous work among this people, a marvellous work and a wonder ; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever, that this is a rebellious people. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon, this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. He shall break it as the breaking of the potter's vessel that is broken in pieces ; he shall not spare.

Thus saith the Lord God, the Holy One of Israel : In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength ; and ye would not. But ye said, No, for we will flee upon horses ; therefore shall ye flee : and, We will ride upon the swift ; therefore shall they that pursue you be swift.

Woe to them that go down to Egypt for help ; and stay on horses, and trust in chariots, because they are many ; and in horsemen, because they are very strong ; but they look not unto the Lord !

### THE SHADOW OF A ROCK IN A WEARY LAND

Behold, a king shall reign in righteousness, and princes shall rule in judgment ; and a man shall be as a hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

The eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.

My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

O Lord, be gracious unto us ; we have waited for thee. Be thou our salvation in the time of trouble. At the noise of the tumult the people fled ; at the lifting up of thyself the nations were scattered. Behold, their valiant ones shall cry without ; the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth ; he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth : Lebanon is ashamed and hewn down ; Sharon is like a wilderness ; Bashan and Carmel shake off their fruits.

Now will I rise, saith the Lord ; now will I be exalted. The people shall be as the burnings of lime : as thorns cut up shall they be in the fire.

Hear, ye that are far off, what I have done ; and ye that are near acknowledge my might. The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire ? He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high ; his place of defence shall be the munitions of rocks ; bread shall be given him ; his waters shall be sure. Thine eyes shall see the king in his beauty ; they shall behold the land that is very far off.

#### THE DAY OF THE LORD'S VENGEANCE

Look upon Zion, the city of our solemnities ; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. There the glorious Lord will be unto us a place of broad rivers and streams, for the Lord is our judge, the Lord is our lawgiver, the Lord is our king : he will save us.

Come near, ye nations, to hear ; and hearken, ye people. Let the earth hear, and all that is therein ; the world, and all things that come forth of it.

The indignation of the Lord is upon all nations, and his fury upon all their armies, for it is the day of the Lord's vengeance. The streams shall be turned into pitch, and the dust into brimstone, and the land shall become burning pitch. It shall not be quenched night nor day ; the smoke thereof shall go up for ever : from generation to generation it shall lie waste ; none shall pass through it.

The cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it ; and he shall stretch out upon it confusion and emptiness. Thorns shall come up in her palaces, nettles and brambles in the fortresses ; and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall meet with the wild beasts of the island, and the satyr shall cry to his fellow.

There shall the great owl make her nest, and lay, and hatch, and gather under her shadow ; there shall the vultures also be gathered, every one with her mate. They shall possess it for ever ; from generation to generation shall they dwell therein.

### THE TONGUE OF THE DUMB SHALL SING

The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not : behold, your God will come with vengeance ; he will come and save you, Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing ; in the wilderness shall waters break out, and streams in the desert.

The parched ground shall become a pool, and the thirsty land springs of water ; in the habitation of dragons shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness ; the unclean shall not pass over it ; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

### COMFORT YE, COMFORT YE

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned ; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low ; the crooked shall be made straight, and the rough places plain ; the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodness thereof is as the flower of the field ; the grass withereth, the flower fadeth, but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain ! O Jerusalem, that bringest good tidings, lift up thy voice with strength. Lift it up, be not afraid : say unto the cities of

Judah, Behold your God ! Behold, the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd ; he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him ? With whom took he counsel ? Who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ?

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. All nations before him are as nothing ; they are counted to him less than nothing, and vanity.

#### TO WHOM WILL YE LIKEN GOD ?

To whom then will ye liken God, or what likeness will ye compare unto him ? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot ; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved. Have ye not known ? Have ye not heard ? Hath it not been told you from the beginning ? Have ye not understood from the foundations of the earth ? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in ; that bringeth the princes to nothing : he maketh the judges of the earth as vanity. Yea, they shall not be planted ; they shall not be sown ; their stock shall not take root in the earth ; he shall blow upon them and they shall wither, and the whirlwind shall take them away as stubble.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. He calleth them all by names by the greatness of his might, for he is strong in power ; not one faileth. Why sayest thou, My way is hid from the Lord, and my judgment is passed over from my God ?

Hast thou not known ? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? There is no searching of his understanding. He giveth power to the faint ; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.

Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth. I have put my spirit upon him ; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth ; and the isles shall wait for his law.

### LET THE CITIES LIFT UP THEIR VOICE

Thus saith God the Lord, he that created the heavens and stretched them out ; he that spread forth the earth and that which cometh out of it ; he that giveth breath to the people upon it and spirit to them that walk therein : I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. Behold the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof. Let the wilderness and the cities lift up their voice ; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands.

Now saith the Lord, Fear not, for I have redeemed thee ; I have called thee by thy name ; thou art mine. When thou passest through the waters I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. Fear not ; for I am with thee. Ye are my witnesses, that I am God. Yea, before the day was I am he ; and there is none that can deliver out of my hand. Remember ye not the former things, neither consider the things of old.

### BEHOLD, I WILL DO A NEW THING

Behold, I will do a new thing : I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls, because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen.

I am the First and I am the Last ; and beside me there is no God.

I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron ; and I will give thee the treasures of darkness, and hidden riches of secret places. I form the light, and create darkness. I make peace, and create evil. I have made the earth, and created man upon it : I have stretched out the heavens, and all their host

have I commanded. I have raised him up in righteousness, and will direct all his ways. Look unto me and be ye saved, all the ends of the earth, for I am God.

### LISTEN, O ISLES, UNTO ME

Listen, O isles, unto me ; and hearken, ye people, from far.

I will preserve thee, and give thee for a covenant of the people to establish the earth, to inherit the desolate heritages ; that thou mayest say to the prisoners, Go forth ; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst ; neither shall the sun smite them, for he that hath mercy shall lead them, by the springs of water shall he guide them. I will make all my mountains a way, and my highways shall be exalted.

Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains, for the Lord hath comforted his people. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her child, that she should not have compassion ? Yea, they may forget, yet will I not forget thee. Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children thou shalt have shall say again in thine ears, The place is too strait for me : give place to me that I may dwell.

### HE WILL MAKE THEIR DESERT A GARDEN

Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing to and fro ? And who hath brought up these ? Behold, I was left alone ; these, where had they been ? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people ; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Kings shall be thy nursing fathers, and their queens thy nursing mothers ; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me.

Hearken to me, ye that follow after righteousness, ye that seek the Lord ; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. For the Lord shall comfort Zion. He will comfort all her waste places. He will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto me, my people, and give ear unto me, O my nation, for my righteousness is near. My salvation is gone forth, and mine arms shall judge the people. The isles shall wait upon me, and on mine arm shall they trust.

Hearken unto me, ye whose heart is my law ; fear ye not the reproach of men, neither be afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool ; but my righteousness shall be for ever, and my salvation from generation to generation.

### AWAKE, AWAKE

Awake, awake, put on strength, O arm of the Lord ; awake, as in the ancient days, in the generations of old. Art thou not it that hath wounded the dragon ? Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over ? The redeemed of the Lord shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head : they shall obtain gladness and joy, and sorrow and mourning shall flee away. I, even I, am he that comforteth you : who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy maker, that hath stretched forth the heavens and laid the foundations of the earth.

Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, O captive daughter of Zion.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings, that publisheth salvation ; that saith unto Zion, Thy God reigneth ! Thy watchmen shall lift up the voice ; with the voice together shall they sing : for they shall see eye to eye when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.

### SURELY HE HATH BORNE OUR GRIEFS

Who hath believed our report ? And to whom is the arm of the Lord revealed ? For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him there is no beauty that we should desire him.

He is despised and rejected of men, a man of sorrows and acquainted with grief ; and we hid as it were our faces from him. He was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed.

All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment. He was cut off out of the land of the living.

Ho, every one that thirsteth, come ye to the waters ; and he that hath no money, come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not ? Hearken diligently unto me, eat ye that which is good, and let your soul delight itself. Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you.

#### SEEK YE THE LORD WHILE HE MAY BE FOUND

Seek ye the Lord while he may be found ; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return to the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it. Ye shall go out with joy, and be led forth with peace ; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree ; and it shall be to the Lord for an everlasting sign that shall not be cut off.

#### CRY ALOUD, SPARE NOT

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways. They ask of me the ordinances of justice ; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not ? Wherefore have we afflicted our soul, and thou takest no knowledge ?

Behold, ye shall not fast as ye do this day, to make your voice heard on high. Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this an acceptable day to the Lord? Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?

### THEN SHALL THY LIGHT BREAK FORTH

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. The Lord shall guide thee continually, and thou shalt be like a watered garden, and like a spring of water whose waters fail not. They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side.

I will make thee an eternal excellency, a joy of many generations. For brass I will bring gold, for iron I will bring silver, for wood brass, and for stones iron. I will make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it.

The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up

the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn.

### RIGHTEOUSNESS BEFORE ALL NATIONS

They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. As the earth bringeth forth her bud, and as the garden causeth the things that are sown to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The Gentiles shall see thy righteousness, and all kings thy glory ; and thou shalt be a crown of glory in the hand of the Lord, for the Lord delighteth in thee. As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night ; ye that make mention of the Lord, keep not silence, and give him no rest till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies ; and the sons of the stranger shall not drink thy wine, for which thou hast laboured. But they that have gathered it shall eat it, and they that have brought it together shall drink it.

Go through the gates ; prepare ye the way of the people ; cast up the highway ; gather out the stones ; lift up a standard for the people. Say to the daughter of Zion, Behold, thy salvation cometh. And they shall call them the holy people, the redeemed of the Lord.

### THE NEW HEAVENS AND THE NEW EARTH

Behold, I create new heavens and a new earth. I create Jerusalem a rejoicing, and her people a joy. I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying. They shall build houses and inhabit them ; they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit ; they shall not plant and another eat ; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

And it shall come to pass that before they call I will answer ; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

## JEREMIAH, THE MESSENGER OF DOOM

THE word of the Lord came unto me, saying, Before I formed thee I knew thee ; and before thou camest forth I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God ! behold, I cannot speak, for I am a child ; but the Lord said unto me, Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid, for I am with thee to deliver thee.

Then the Lord put forth his hand, and touched my mouth ; and said, Behold, I have put my words in thy mouth. I have this day set thee over the nations and kingdoms, to root out, to pull down, to destroy, to throw down, to build, and to plant. Lo, I will call all the families of the kingdoms of the north, and they shall come, and shall set every one his throne at the gates of Jerusalem, and against all the walls round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee ; be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes, against the priests, and against the people. They shall fight against thee but they shall not prevail, for I am with thee to deliver thee.

Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord ; I remember thee, the kindness of thy youth, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase.

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel. What iniquity have your fathers found in me, that they are gone far from me and have walked after vanity ? Neither said they, Where is the Lord that brought us up out of Egypt, that led us through the wilderness, through a land of deserts and pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt ? I brought you into a plentiful country, to eat the fruit and the goodness thereof ; but when ye entered ye defiled my land, and made mine heritage an abomination. My people have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. As the thief is ashamed when he is found, so is the house of Israel ashamed ; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth. They have turned their back unto me, but in the time of their trouble they will say, Arise, and save

us. But where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of thy trouble.

O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? A land of darkness? Wherefore say my people, We are lords; we will come no more unto thee?

#### BEHOLD, HE SHALL COME AS CLOUDS

Thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Blow ye the trumpet in the land: cry, gather together, for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. It shall come to pass at that day that the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder.

Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace, whereas the sword reacheth unto the soul. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

Behold, watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field are they against her round about, because she hath been rebellious against me. Thy way and thy doings have procured these things unto thee. I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. For my people is foolish, they have not known me; they have none understanding. They are wise to do evil, but to do good they have no knowledge.

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities were broken down at the presence of the Lord, and by his fierce anger.

#### WHAT WILL YE DO IN THE END THEREOF?

For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens be black. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb upon the rocks: every city shall be forsaken, and not a man dwell therein.

Lo, I will bring a nation upon you from far, saith the Lord, a mighty nation, an ancient nation, a nation whose language thou

knowest not. Their quiver is as an open sepulchre, they are all mighty men ; and they shall eat up thine harvest ; they shall eat up thy flocks and thine herds : they shall eat up thy vines and thy fig trees : they shall impoverish thy fenced cities, wherein thou trustedst.

Fear ye not me ? saith the Lord. Will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it, and though the waves toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it ? This people hath a revolting and a rebellious heart ; they are revolted and gone. As a cage is full of birds, so are their houses full of deceit ; therefore they are become great, and waxen rich. They are waxen fat, they shine ; yea, they overpass the deeds of the wicked. Shall I not visit for these things ? Shall not my soul be avenged on such a nation as this ? A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests rule by their means ; and my people love to have it so. What will ye do in the end thereof ?

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet, for evil appeareth out of the north, and great destruction.

#### THE DOOM THAT SHALL FALL ON JERUSALEM

*The word that came to Jeremiah from the Lord, saying,*

Stand in the gate of the Lord's house, and proclaim there his word, and say, Thus saith the Lord of Hosts, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words. For if ye thoroughly amend your ways and your doings ; if ye thoroughly execute judgment between a man and his neighbour ; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt, then will I cause you to dwell in this place, in the land I gave to your fathers, for ever and ever.

Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem ? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger ? Do they not provoke themselves to the confusion of their own faces ?

I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices ; but this commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people ; and walk ye in all the ways I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the imagination of their evil heart.

Since the day your fathers came forth out of the land of Egypt

unto this day I have sent to you all my servants the prophets, daily rising up early and sending them, yet they hearkened not unto me ; they did worse than their fathers. Therefore, behold, the days come that the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth ; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride ; for the land shall be desolate.

### THE HARVEST IS PAST, THE SUMMER IS ENDED

Why is this people of Jerusalem slidden back by a perpetual back-sliding ? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright ; no man repented him of his wickedness, saying, What have I done ? Every one turned to his course, as the horse rusheth into the battle. The stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming ; but my people know not the judgment of the Lord.

I will surely consume them, saith the Lord. There shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade ; and the things I have given them shall pass away from them.

Why do we sit still ? Assemble yourselves, and let us enter into the defenced cities, and let us be silent there, for God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came ; for a time of health, and behold trouble ! When I would comfort myself against sorrow my heart is faint in me. The harvest is past, the summer is ended, and we are not saved.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people ! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them !

Who shall have pity upon thee, O Jerusalem, or who shall bemoan thee ? Who shall go aside to ask how thou doest ? Thou hast forsaken me, saith the Lord, therefore will I stretch out my hand against thee, and destroy thee ; I am weary with repenting.

Thus saith the Lord, Go down to the house of the king of Judah, and say, Hear the word of the Lord, O king of Judah, thou, thy servants, and thy people. Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing, then shall there enter in by the gates kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

But if ye will not hear these words, I swear by myself, saith the

Lord, that this house shall become a desolation. I will make thee a wilderness and will prepare destroyers against thee. Many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them. Weep ye not for the dead, neither bemoan him, but weep sore for him that goeth away, for he shall return no more, nor see his native country. He shall die in the place whither they have led him captive, and shall see this land no more. And I will cast thee out, and thy mother, into another country, and there shall ye die.

O earth, earth, earth, hear the word of the Lord.

Thus saith the Lord of Hosts: Because ye have not heard my words, behold, I will send the king of Babylon against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle. This whole land shall be a desolation, and these nations shall serve the king of Babylon seventy years.

### JEREMIAH SPEAKS TO THE CITIES

In the beginning of the reign of Jehoiakim king of Judah came this word from the Lord, saying,

Stand in the court of the Lord's house, and speak to the cities of Judah all the words I command thee to speak unto them; diminish not a word. If so be they will hearken, and turn every man from his evil way, I may repent me of the evil which I purpose to do unto them. And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, to hearken to the words of my servants the prophets whom I sent unto you, then will I make this house a curse to all the nations of the earth.

So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

Now it came to pass, when Jeremiah had made an end of speaking, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

When the princes of Judah heard these things they came up from the king's house and sat down in the gate of the Lord's house. Then spake the priests and the prophets to the princes and the people, This man is worthy to die, for he hath prophesied against this city.

Then spake Jeremiah to all the princes and the people, saying, The Lord sent me to prophesy all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of

the Lord your God ; and the Lord will repent him of the evil he hath pronounced against you. As for me, behold, I am in your hand : do with me as seemeth good and meet unto you. But know ye for certain that if ye put me to death ye shall surely bring innocent blood upon this city, for of a truth the Lord hath sent me unto you.

Then said the princes and the people to the priests and the prophets, This man is not worthy to die, for he hath spoken to us in the name of the Lord. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, saying, Zion shall be ploughed like a field, and Jerusalem shall become heaps. Did Judah put him to death ? Did he not fear the Lord, and the Lord repented him of the evil he had pronounced against them ? Thus might we procure great evil against our souls.

And Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

### JEREMIAH'S MESSAGE TO THE KINGS

In the beginning of the reign of Jehoiakim came this word unto Jeremiah, saying, Thus saith the Lord to me : Make thee bonds and yokes, and put them on thy neck, and send them to the king of Edom, and the king of Moab, and the king of the Ammonites, and the king of Tyrus, and the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah, and command them to say unto their masters, Thus saith the Lord of Hosts, Thus shall ye say unto your masters :

I have made the earth, the man and the beast, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon. All nations shall serve him, and his son, and his son's son, until the very time of his land come. And it shall come to pass that the nation and kingdom which will not serve the king of Babylon, that nation will I punish, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon, for they prophesy a lie unto you, to remove you far from your land, and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, and they shall till it, and dwell therein.

### THE YOKE OF THE KING OF BABYLON

It came to pass the same year that Hananiah the son of Azur the prophet spake unto me in the house of the Lord, in the presence of the

priests and of all the people, saying, Thus speaketh the Lord of Hosts, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house that Nebuchadnezzar king of Babylon took away ; and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon, saith the Lord ; for I will break the yoke of the king of Babylon.

Then Jeremiah said unto Hananiah in the presence of the priests and all the people, Amen : the Lord do so ; the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place. Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people. The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it, and spake, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.

Then said Jeremiah, Hear now, Hananiah : The Lord hath not sent thee, but thou makest this people to trust in a lie. Therefore, thus saith the Lord, Behold, I will cast thee from off the face of the earth : this year thou shalt die because thou hast taught rebellion against the Lord. Hananiah died the same year.

### THE WORD OF THE LORD TO THE CAPTIVES

*These are the words of the letter Jeremiah sent from Jerusalem to the elders, and the priests, and the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon :*

Thus saith the Lord of Hosts the God of Israel, unto all that are carried away captives to Babylon :

Build ye houses, and dwell in them ; and plant gardens, and eat the fruit of them, and seek the peace of the city, for thus saith the Lord : Let not your prophets and your diviners deceive you, neither hearken to your dreams, for after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. Then shall ye call upon me, and shall go and pray unto me, and I will hearken to you. Ye shall seek me, and find me, when ye shall search for me with all your heart, and I will be found of you, and will turn away your captivity, and will gather you from all the nations, and from all the places whither I have driven you ; and I will bring you again to the place

whence I caused you to be carried away captive. I will restore health unto thee, and I will heal thee of thy wounds, because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

Thus saith the Lord : Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places. Out of them shall proceed thanksgiving and the voice of them that make merry. I will multiply them. Ye shall be my people, and I will be your God.

Behold, the days come that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass that, as I have watched over them to throw down and to destroy and to afflict so will I watch over them to build and to plant. In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge ; but every one shall die for his own iniquity ; every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come that I will make a new covenant with the house of Israel. I will put my law in their inward parts, and write it in their hearts. They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, for I will forgive their iniquity, and will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the moon and the stars for a light by night, which divideth the sea when the waves roar ; the Lord of Hosts is his name.

#### NEBUCHADNEZZAR'S ARMY AT JERUSALEM

In the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar, the king of Babylon's army besieged Jerusalem, and Jeremiah the prophet was shut up in prison in the king of Judah's house. For Zedekiah had shut him up, saying, Wherefore dost thou say, Zedekiah shall not escape out of the hand of the king of Babylon ?

And Jeremiah said, The word of the Lord came unto me.

Moreover the word of the Lord came to Jeremiah the second time, while he was yet shut up in the prison, saying, Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not. Behold, I will cause the captivity of Judah and the captivity of Israel to return, and I will pardon all their iniquities. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them ; and they shall fear and tremble for all the goodness and prosperity that I procure unto it.

Thus saith the Lord : Again there shall be heard in the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of Hosts, for the Lord is good, for his mercy endureth for ever. For I will cause to return the captivity of the land.

Again in this place, which is desolate without man and beast, shall be a habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, in the land of Benjamin, in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them.

Behold, the days come, and at that time will I cause the Branch of Righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David.

### THE KING AND THE BOOK

It came to pass, in the fourth year of Jehoiakim king of Judah, that this word came unto Jeremiah from the Lord, saying,

Take thee a roll of a book, and write therein all the words I have spoken to thee. It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way, that I may forgive their sin.

Then Jeremiah called Baruch the son of Neriah, and Baruch wrote from the mouth of Jeremiah all the words of the Lord on a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up ; I cannot go into the house of the Lord ; therefore go thou, and read the words of the Lord in the ears of the people in the Lord's house on the fasting day. It may be they will present their supplication before the Lord, and will return every one from his evil way, for great is the anger and the fury that the Lord hath pronounced against this people.

Baruch did according to all that Jeremiah commanded him, reading the book in the Lord's house.

When Michaiah had heard out of the book all the words of the Lord he went down into the king's house, and, lo, all the princes sat there, and Michaiah declared unto them all the words he had heard. Therefore the princes sent to Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch took the roll and came unto them. They said to him, Sit down now, and read it in our ears. So Baruch read it in their ears.

Now it came to pass, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will surely tell the king these words. Then said the princes to Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be. And they went to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll ; and he took it out of the scribe's chamber. Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

Now the king sat in the winter house in the ninth month; and there was a fire on the hearth, and it came to pass that, when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire until all the roll was consumed.

Then the word of the Lord came to Jeremiah, saying, Take thee another roll, and write in it all the words that were in the roll which the king of Judah hath burned, and say to Jehoiakim, Thus saith the Lord of Jehoiakim king of Judah, He shall have none to sit on the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them.

Then took Jeremiah another roll, and gave it to Baruch the scribe, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim had burned in the fire; and there were added besides unto them many like words.

### JEREMIAH IS THROWN INTO THE DUNGEON

Zedekiah reigned king in the land of Judah, but neither he, nor his servants, nor the people of the land, did hearken to the words of the Lord. And the king sent to Jeremiah, saying, Pray unto the Lord our God for us. Now Jeremiah came in and went out among the people, for they had not put him into prison. Then Pharaoh's army was come forth out of Egypt, and when the Chaldeans that besieged Jerusalem heard tidings of them they departed.

Then came the word of the Lord to Jeremiah, saying, Thus shall ye say to the king of Judah that sent you to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land; and the Chaldeans shall come again and fight against this city, and take it, and burn it with fire.

Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people; and a captain of the ward whose name was Irijah took Jeremiah, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him, and brought him to the princes. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe, for they had made that the prison.

When Jeremiah was entered into the dungeon, and had remained there many days, the king sent, and took him out; and asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is; for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now

your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land ? Hear now, I pray thee, let my supplication be accepted before thee, that thou cause me not to return to the house of Jonathan the scribe lest I die there. Then the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street.

Thus Jeremiah remained in the court of the prison.

Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words Jeremiah had spoken, saying, He that remaineth in this city shall die by sword, famine, and pestilence : but he that goeth forth to the Chaldeans shall live. Therefore the princes said unto the king, We beseech thee, let this man be put to death, for he weakeneth the hands of the men of war that remain in this city, and the hands of all the people. Zedekiah the king said, Behold, he is in your hand, for the king is not he that can do anything against you.

Then took they Jeremiah, and cast him into the dungeon in the court of the prison ; they let down Jeremiah with cords. In the dungeon there was no water, but mire ; so Jeremiah sunk in the mire.

#### THE KING COMES SECRETLY TO JEREMIAH

Now when Ebed-melech the Ethiopian heard they had put Jeremiah in the dungeon, Ebed-melech went and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah, whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread. Then the king commanded the Ethiopian, saying, Take thirty men with thee, and take up the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon ; and the Ethiopian said to Jeremiah, Put now these old clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

So they drew Jeremiah with cords, and took him up out of the dungeon ; and Jeremiah remained in the court of the prison.

Then the king sent, and took Jeremiah into the third entry in the house of the Lord ; and said, I will ask thee a thing ; hide nothing from me. Jeremiah said, If I declare it unto thee, wilt thou not surely put me to death ? And if I give thee counsel, wilt thou not hearken unto me ? So the king swore secretly unto Jeremiah, saying, As the Lord liveth, I will not put thee to death, neither will I give thee into the hand of the men that seek thy life. Then said Jeremiah, Thus saith the Lord, If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned ; but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they

shall burn it with fire, and thou shalt not escape. Obey, I beseech thee, the voice of the Lord ; so it shall be well unto thee, and thy soul shall live. Then said Zedekiah, Let no man know of these words, and thou shalt not die.

So Jeremiah abode in the court of the prison until the day that Jerusalem was taken, and he was there when Jerusalem was taken.

### THE EYES OF ZEDEKIAH SEE NO MORE

In the ninth year of Zedekiah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and besieged it; and in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle gate, with all the princes of Babylon.

It came to pass that when Zedekiah saw them, and all the men of war, they fled out of the city by night, by the way of the king's garden, by the gate betwixt the two walls ; but the Chaldean army pursued after them, and overtook Zedekiah in the plains of Jericho ; and when they had taken him they brought him up to Nebuchadnezzar to Riblah, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah before his eyes ; also he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, and brake down the walls of Jerusalem. Then Nebuzar-adan, the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city. But the captain of the guard left the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

### JEREMIAH IS LOOSED FROM HIS CHAINS

Now Nebuchadnezzar gave charge concerning Jeremiah to the captain of the guard, saying, Take him, and look well to him, and do him no harm ; but do unto him even as he shall say unto thee. So the captain of the guard sent, and all the king of Babylon's princes, even they sent, and took Jeremiah out of the prison, and the captain of the guard said unto him, Now, behold, I loose thee from the chains. If it seem good to thee to come with me into Babylon, come, and I will look well unto thee ; but if it seem ill to thee to come with me into Babylon, forbear : behold, all the land is before thee ; whither it seemeth good and convenient for thee to go, thither go. Go back to Gedaliah, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people ; or go where-soever it seemeth convenient unto thee. So the captain of the guard gave him victuals and a reward, and let him go.

Then went Jeremiah unto Gedaliah, and dwelt with him among the people that were left in the land.

## THE JUDGMENT OF BABYLON

*The word the Lord spake against Babylon by Jeremiah :*

Thus saith the Lord, Behold, I will raise up against Babylon a destroying wind. Against him that bendeth let the archer bend his bow, and spare ye not her young men. For Israel hath not been forsaken, nor Judah of his God, of the Lord of Hosts.

Flee out of the midst of Babylon, and deliver every man his soul, for this is the time of the Lord's vengeance. Babylon is suddenly fallen and destroyed. Her judgment reacheth unto heaven. Set up the standard on the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes, for the Lord hath devised and done that which he spake.

O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of Hosts hath sworn, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. He hath made the earth by his power; he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth. He maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by his knowledge; every founder is confounded by the graven image, for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors; they shall perish. The portion of Jacob is not like them; for Israel is the rod of his inheritance.

Thou art my battle axe and weapons of war; with thee will I break in pieces the nations, and with thee will I destroy kingdoms. With thee will I break in pieces the horse and his rider, and the chariot and his rider; I will break in pieces with thee the shepherd and his flock, the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

They shall not take of thee a stone for a corner, nor a stone for foundations; thou shalt be desolate for ever. The land shall tremble and sorrow, for every purpose of the Lord shall be performed to make the land of Babylon a desolation without an inhabitant. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. My people, go ye out of the midst of her, and deliver ye every man his soul from the anger of the Lord.

Jeremiah wrote in a book all the evil that should come upon Babylon, and said to Seraiah, When thou comest to Babylon, and when thou hast made an end of reading this book, thou shalt bind a stone to it, and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.

## EZEKIEL, THE CAPTIVE OF CHEBAR

**I**T came to pass, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. I send thee to the children of Israel, to a nation that hath rebelled against me. They are impudent children and stiffhearted. Thou shalt say unto them, Thus saith the Lord God ; and they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall know that there hath been a prophet among them. Be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions : be not afraid of their words, nor be dismayed at their looks. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.

And when I looked, behold, a hand was sent unto me, and, lo, a roll of a book was therein ; and he spread it before me, and it was written within and without, and there was written therein lamentations, and mourning, and woe.

So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit ; but the hand of the Lord was strong upon me.

I came to them of the captivity that dwelt by the river of Chebar, and I sat where they sat, and remained astonished among them seven days.

## EZEKIEL SEES THE GLORY OF THE LORD

Then I arose and went forth into the plain ; and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar ; and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord God.

Thus saith the Lord to the mountains, and to the hills, to the rivers, and to the valleys : Behold, I will bring a sword upon you, and will destroy your high places. Your altars shall be desolate, and your images shall be broken. In all your dwelling places the cities shall be laid waste, and the high places shall be desolate. The slain shall fall in the midst of you, and ye shall know that I am the Lord.

Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their heart, which hath departed from me, and with

their eyes, which go after their idols ; and they shall loathe themselves for the evils they have committed.

Thus saith the Lord God : An end is come ; it watcheth for thee ; behold, it is come. O thou that dwellest in the land, the time is come, the day of trouble is near. I will judge thee according to thy ways. Mine eye shall not spare, neither will I have pity : I will recompense thee according to thy ways, and ye shall know that I am the Lord. The time is come, the day draweth near ; let not the buyer rejoice, nor the seller mourn. They have blown the trumpet to make all ready, but none goeth to the battle. The sword is without, and the pestilence and the famine within. All hands shall be feeble, and all knees shall be weak as water.

Destruction cometh ; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour ; then shall they seek a vision of the prophet, but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled. I will do unto them after their way, and according to their deserts will I judge them ; they shall know that I am the Lord.

### GOD WILL DELIVER HIS PEOPLE

And it came to pass in the twelfth year of our captivity that one that had escaped out of Jerusalem came to me, saying, The city is smitten. Then the word of the Lord came unto me, saying, Son of man, say unto them, Thus saith the Lord God, As I live, surely they that are in the wastes shall fall by the sword ; and him that is in the open field will I give to the beasts to be devoured ; and they in the forts and the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease ; the mountains of Israel shall be desolate that none shall pass through.

Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to an other, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but will not do them ; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument ; for they hear thy words but do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, and say unto them, Woe be to the shepherds that do feed themselves ! Should not the shepherds

feed the flocks ? Ye eat the fat, ye clothe you with the wool, ye kill them that are fed ; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither bound up that which was broken, neither brought again that which was driven away, neither have ye sought that which was lost.

My sheep wandered through all the mountains and on every high hill ; my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, behold, I, even I, will search my sheep and seek them out, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them on the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and on the high mountains of Israel shall their fold be. There shall they lie in a good fold. I will feed my flock, and I will cause them to lie down. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

Because ye have scattered them abroad, therefore will I save my flock, and they shall no more be a prey ; and I will set up one shepherd over them, and he shall feed them, even my servant David ; he shall be their shepherd, and I will be their God : I the Lord have spoken it.

I will make with them a covenant of peace, and they shall dwell safely in the wilderness, and sleep in the woods. I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season ; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase ; they shall be safe in their land ; they shall dwell safely, and none shall make them afraid.

Behold, I will gather them on every side, and bring them into their own land. I will make them one nation, and one king shall be king to them all ; they shall be no more two nations. They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, and their children, and their children's children, and my servant David shall be their prince for ever.

I will make a covenant of peace with them ; it shall be an everlasting covenant, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle shall be with them ; I will be their God, and they shall be my people.

## COME, LET US RETURN UNTO THE LORD

## FROM THE PROPHECIES OF HOSEA

COME, let us return unto the Lord ; for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. He shall come unto us as the rain unto the earth.

O Judah, what shall I do unto thee, for your goodness is as a morning cloud, and as the early dew it goeth away. For I desired mercy, and not sacrifice ; and the knowledge of God more than burnt offerings ; but they like men have transgressed the covenant.

Woe unto them, for they have fled from me. Israel hath cast off the thing that is good ; the enemy shall pursue him. They have set up kings, but not by me ; they have made princes, and I knew it not : of their silver and their gold have they made them idols. They have sown the wind, and they shall reap the whirlwind. It hath no stalk ; the bud shall yield no meal : if so be it yield the strangers shall swallow it up.

As for Ephraim, their glory shall fly away like a bird. Though they bring up their children, yet will I bereave them, that there shall not be a man left. God will cast them away, because they did not hearken unto him ; and they shall be wanderers among the nations.

When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by their arms ; but they knew not that I healed them. I drew them with bands of love. And now they sin more and more, and have made them molten images of their silver, and idols, all of it the work of the craftsmen.

Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind, and the smoke out of the chimney.

Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me ; for there is no saviour beside me.

O Israel, thou hast destroyed thyself ; but in me is thine help. I will be thy king : where is any other that may save thee in all thy cities ? I gave thee a king in mine anger, and took him away in my wrath. O Israel, return unto the Lord thy God.

I will be as the dew unto Israel ; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread ; his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return ; they shall revive as the corn, and grow as the vine.

Who is wise, and shall understand these things ? Prudent, and shall know them ? For the ways of the Lord are right, and the just shall walk in them ; but the transgressors shall fall therein.

## THE DAY OF THE LORD IS AT HAND

## FROM THE PROPHECIES OF JOEL

Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation.

That which the palmerworm hath left hath the locust eaten; that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Awake, and weep, for a nation is come upon my land, strong, and without number, whose teeth are the teeth of a lion. He hath laid my vine waste, and barked my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white. The field is wasted, the land mourneth; the new wine is dried up, the oil languisheth; the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree, and the apple tree, all the trees of the field, are withered, because joy is withered away from the sons of men.

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of your God, and cry unto the Lord, *Alas for the day!* for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy, and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! The herds of cattle have no pasture; flocks of sheep are made desolate. O Lord, to thee will I cry, for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh; it is nigh at hand: a day of darkness and of gloominess, a day of clouds, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Like the noise of chariots on the tops of mountains

shall they leap, like the fire that devoureth the stubble, as a strong people set in battle array. They shall run like mighty men ; they shall climb the wall like men of war ; they shall march every one on his ways, and shall not break their ranks. Neither shall one thrust another ; they shall walk every one in his path, and when they fall upon the sword they shall not be wounded. They shall run to and fro in the city ; they shall run upon the wall, they shall climb upon the houses ; they shall enter in at the windows like a thief.

The earth shall quake before them : the heavens shall tremble : the sun and the moon shall be dark, and the stars shall withdraw their shining. The day of the Lord is great and very terrible : who can abide it ?

Therefore now, saith the Lord, turn ye even to me with all your heart, and with fasting and weeping and mourning ; rend your heart, and not your garments, and turn unto the Lord, for he is gracious and merciful, slow to anger, and of great kindness.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly : gather the people, sanctify the congregation, assemble the elders, gather the children : let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them.

Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied ; and I will no more make you a reproach among the heathen.

Fear not, O land ; be glad and rejoice, for the Lord will do great things. Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring, the tree beareth her fruit, the fig tree and the vine yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God, for he will cause to come down for you the rain, and the floors shall be full of wheat, and the fats shall overflow with wine and oil ; and ye shall eat in plenty, and be satisfied, and praise the name of the Lord that hath dealt wondrously with you ; and my people shall never be ashamed. Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else.

And it shall come to pass that I will pour out my spirit, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth. The sun shall be turned into darkness before the great and the terrible day of the Lord come, and whosoever shall call on the name of the Lord shall be delivered.

## I WILL TURN YOUR FEASTS INTO MOURNING

## FROM THE PROPHECIES OF AMOS

**H**EAR this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt. Lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth the high places of the earth, The Lord, The God of Hosts, is his name.

Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night ; that calleth for the waters of the sea and poureth them out on the face of the earth, The Lord is his name, that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. As your treading is upon the poor, and ye take from him burdens of wheat, ye have built houses of hewn stone, but ye shall not dwell in them ; ye have planted pleasant vineyards, but ye shall not drink wine of them.

I know your manifold transgressions and your mighty sins ; they afflict the just, they take a bribe, and they turn aside the poor from their right. Therefore the Lord, the God of Hosts, saith thus : Wailing shall be in all streets, and they shall say in all the highways, Alas ! alas ! They shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

I hate, I despise, your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings I will not accept them ; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

Behold, I will raise up against you a nation, O house of Israel, and they shall afflict you unto the river of the wilderness. Israel shall surely go into captivity forth of his land. The end is come upon my people of Israel ; I will not again pass by them any more. The songs of the temple shall be howlings in that day ; there shall be many dead in every place ; they shall cast them forth with silence.

Hear this, ye that swallow up the needy, to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn ? and the sabbath, that we may set forth wheat, falsifying the balances by deceit, that we may buy the poor for silver and the needy for a pair of shoes ; yea, and sell the refuse of the wheat ? Shall not the land tremble for this, and every one mourn that dwelleth therein ? It shall come to pass that I will cause the sun to go down at noon, and will darken the earth in the clear day. I will turn your feasts into mourning, and your songs into lamentation ; I will make it as the mourning of an only son, and the end thereof as a bitter day.

## NEITHER SHALL THEY LEARN WAR ANY MORE

FROM THE PROPHECIES OF MICAH

**H**EAR, all ye people; hearken, O earth, and all that therein is, for, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places. The mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

In the last days it shall come to pass that the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and people shall flow unto it. Many nations shall come, and say, Come, let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in his paths.

He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord for ever and ever.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem. Now shalt thou go forth out of the city, and shalt dwell in the field, and thou shalt go even to Babylon. There shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

## BEHOLD HIM THAT BRINGETH GOOD TIDINGS

FROM THE PROPHECIES OF NAHUM

**G**OD is jealous, and the Lord revengeth. The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

He rebuketh the sea, and maketh it dry, and drieth up all the

rivers. The mountains quake at him, the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Who can stand before his indignation ? And who can abide in the fierceness of his anger ? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble ; and he knoweth them that trust in him.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace ! O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee ; he is utterly cut off.

He that dasheth in pieces is come up before thy face. Keep the munition, watch the way, make thy loins strong, fortify thy power mightily. The shield of his mighty men is made red, the valiant men are in scarlet. The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways ; they shall seem like torches, they shall run like the lightnings. The gates of the rivers shall be opened, and the palace shall be dissolved. Nineveh is of old like a pool of water ; yet they shall flee away. Stand, stand, shall they cry ; but none shall look back. Take ye the spoil of silver, take the spoil of gold ; for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste ; the heart melteth, and the knees smite together.

And it shall come to pass that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste : who will bemoan her ? Whence shall I seek comforters for thee ? Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea ? Ethiopia and Egypt were her strength, and it was infinite. Yet was she carried away, she went into captivity ; her young children were dashed in pieces at the top of all the streets, and they cast lots for her honourable men, and all her great men were bound in chains.

Behold, the gates of thy land shall be set wide open unto thine enemies ; the fire shall devour thy bars. Thou hast multiplied thy merchants above the stars of heaven ; thy crowned are as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day ; but when the sun ariseth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Assyria ; thy nobles shall dwell in the dust ; thy people is scattered upon the mountains, and no man gathereth them.

## I WILL DWELL IN THE MIDST OF THEE

FROM THE PROPHECIES OF ZECHARIAH

**T**HUS saith the Lord of Hosts: Turn ye unto me, and I will turn unto you. Be ye not as your fathers, unto whom the former prophets have cried, saying, Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor hearken unto me, saith the Lord.

Your fathers, where are they? And the prophets, do they live for ever?

I saw by night a man riding a red horse, and he stood among the myrtle trees, and behind him were red horses, speckled, and white.

Then said I, O my lord, what are these? and the angel that talked with me said, I will shew thee what these be. And the man that stood among the myrtle trees answered, These are they whom the Lord hath sent to walk to and fro through the earth; and they answered the angel, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Then the angel of the Lord said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

The Lord answered the angel with good and comfortable words, so the angel said unto me, Cry thou, saying, Thus saith the Lord of Hosts: I am jealous for Jerusalem and for Zion with a great jealousy, and I am sore displeased with the heathen that are at ease. Therefore thus saith the Lord: I am returned to Jerusalem with mercies; my house shall be built in it. My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

I lifted up mine eyes again, and, behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said, To measure Jerusalem, to see what is the breadth and the length thereof.

And the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein, for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Ho, ho, come forth, saith the Lord, for I have spread you abroad as the four winds of heaven. Deliver thyself, O Zion, that dwellest with the daughter of Babylon, for thus saith the Lord of Hosts: After the glory hath he sent me unto the nations which spoiled you, for he that toucheth you toucheth the apple of his eye.

Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall

be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee; the Lord shall choose Jerusalem again.

Then came the word of the Lord unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in those seventy years, did ye at all fast unto me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity? Thus speaketh the Lord of Hosts, saying, Execute true-judgment, and shew mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of Hosts.

Therefore it is come to pass, that, as he cried and they would not hear, so they cried and I would not hear, saith the Lord; but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.

Again the word of the Lord came to me, saying, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth.

There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the city shall be full of boys and girls playing in the streets thereof.

Behold, I will save my people from the east and from the west; they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness.

The seed shall be prosperous; the vine shall give her fruit; the ground shall give her increase; the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass that, as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong.

These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the Lord.

Rejoice greatly, O daughter of Zion; shout, O daughter of

Jerusalem. Behold, thy King cometh unto thee ! He is just, and having salvation ; lowly, and riding on an ass. He shall speak peace unto the heathen ; and his dominion shall be from sea to sea, and from the river to the ends of the earth.

It shall come to pass that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, *Holiness unto the Lord.*

## WHO SHALL ABIDE THE DAY OF HIS COMING ?

### FROM THE PROPHECIES OF MALACHI

**B**EHOLD, I will send my messenger, and he shall prepare the way before me ; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold, he shall come. But who may abide the day of his coming ? And who shall stand when he appeareth ?

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and I will come near to you to judgment ; and will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless, that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts. For I am the Lord, I change not.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the field. All nations shall call you blessed ; for ye shall be a delightsome land, saith the Lord of Hosts.

Then they that feared the Lord spake often one to another ; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels ; I will spare them as a man spareth his son.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh that shall burn as an oven, and all the proud, all that do wickedly, shall be stubble ; the day shall burn them up, shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.





THE RIDE INTO EGYPT

*From the picture by Edward Stott, in Aberdeen Art Gallery*

*See page 301*



THE RIDE INTO JERUSALEM

*From the picture by Ernest Deger, from a Berlin Photographic Company's Print.*

*See page 321*

THE NEW TESTAMENT

THE LIFE OF JESUS

## The Life of Jesus Told by the Apostles

THE first life of Jesus to be written was St. Mark's, the second St. Matthew's, the third St. Luke's, the fourth St. John's. We owe all we know of the life of the Master to these four men.

IT was Matthew who made the first collection of the sayings of Jesus, and as Jesus wrote nothing down, mankind must be eternally grateful for the loving industry of this tax-gatherer who followed Christ through Galilee. The Gospel of Matthew was written, perhaps about forty years after the Crucifixion, in the Aramaic tongue that Jesus spoke. It was specially meant to attract the Jews, the writer being anxious to show that Jesus was the expected Messiah, and that the message was first of all to the Jews.

MARK'S Gospel was the first written record of the Life of Jesus, appearing probably in A.D. 65, thirty-five years after the Crucifixion. It is impressive to remember that this first gospel was written, not for the Jews only, but for the whole world. It was written in rather rough Greek, with the vividness of an eye-witness, and it is thought that Mark obtained his information from Peter. Matthew and Luke both knew Mark's Gospel before they wrote their own. Mark was the son of one of the Marys of the New Testament, probably a woman of rank, as the Jerusalem Church met at her house. He was a nephew of Barnabas, and joined the Christians as a young man. He was with Paul on his first preaching tour, and he was the intimate friend of Peter, who called him "my son."

LUKE, a physician, probably a Greek, was a great friend of Paul. The most learned of all the biographers of Jesus, he wrote the best Greek, and he set out to write with the full knowledge of the work of Matthew and Mark, and of writings now lost. His Gospel, written probably about 75 or 80 A.D., is the most complete of the four Gospels, and it has been declared by a French critic of great distinction to be "the most beautiful book that exists." It is in the spirit of Luke's great leader Paul.

JOHN'S Gospel, the last of the four, probably twenty years later than Luke's, was written at a time when Christian belief was forming. It presents Jesus from a different point of view as compared with the other three Gospels, and, whether the Apostle John wrote it or inspired it, there seems to be enshrined in it the spirit of that disciple whom Jesus loved. Appearing as the end of the first century was approaching, it was readily accepted as the Fourth Gospel.

## THE STORY ACCORDING TO SAINT MATTHEW

**N**ow the birth of Jesus Christ was on this wise. Behold, the angel of the Lord appeared in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him.

Now when Jesus was born in Bethlehem in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him.

When Herod had heard these things he was troubled, and all Jerusalem with him; and when he had gathered the chief priests and scribes of the people together he demanded of them where Christ should be born. They said unto him, In Bethlehem.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared, and he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him bring me word again, that I may come and worship him also.

When they had heard the king they departed; and, lo, the star went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy, and when they were come into the house they saw the young child with Mary his mother, and fell down, and worshipped him, and presented unto him gifts: gold, and frankincense, and myrrh.

Being warned of God in a dream that they should not return to Herod, they departed into their own country another way; and behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. When he arose he took the young child and his mother by night, and departed into Egypt.

Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children in Bethlehem, and in all the coasts, from two years old and under. Then was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel appeareth in a dream to Joseph in Egypt, saying, Arise, take the young child and his

mother, for they are dead which sought the young child's life ; and he arose, and took the young child and his mother, and came and dwelt in a city called Nazareth.

### THE BAPTISM IN JORDAN

In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about, and were baptized of him in Jordan, confessing their sins.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him, but John forbade him, saying, I have need to be baptized of thee, and comest thou to me ? Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him ; and lo, a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.*

### JESUS IS LED UP INTO THE WILDERNESS

Then was Jesus led up of the Spirit into the wilderness, tempted of the devil ; and when he had fasted forty days and forty nights he was hungered.

And when the tempter came to him he said, If thou be the Son of God command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith, All these things will I give thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison he departed into Galilee, and dwelt in Capernaum, on the sea coast.

From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net in the sea : for they were fishers. He saith unto them, *Follow me, and I will make you fishers of men ;* and they straightway left their nets and followed him. Going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with their father, mending their nets ; and he called them, and they immediately left the ship and followed him.

### THE SERMON ON THE MOUNT

Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. His fame went throughout all Syria ; and they brought unto him all sick people, and he healed them.

There followed him great multitudes of people from Galilee, and from Jerusalem, and from beyond Jordan ; and, seeing the multitudes, he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, saying :

*Blessed are the poor in spirit ; for theirs is the kingdom of heaven.*

*Blessed are they that mourn ; for they shall be comforted.*

*Blessed are the meek ; for they shall inherit the earth.*

*Blessed are they which do hunger and thirst after righteousness ; for they shall be filled.*

*Blessed are the merciful ; for they shall obtain mercy.*

*Blessed are the pure in heart ; for they shall see God.*

*Blessed are the peacemakers ; for they shall be called the children of God.*

*Blessed are they which are persecuted for righteousness' sake ; for theirs is the kingdom of heaven.*

*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

*Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets before you.*

*Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted ? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men.*

*Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father in heaven.*

*Think not that I am come to destroy the law, or the prophets ; I am not come to destroy but to fulfil, for verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven.*

*Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment ; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.*

*Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths ; but I say unto you, Swear not at all : neither by heaven, for it is God's throne ; nor by the earth, for it is his footstool ; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay ; for whatsoever is more than these cometh of evil.*

*Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth ; but I say unto you that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also ; and whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy ; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? Do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? Do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect.*



THE MOTHER OF JESUS IN THE HOUSE OF ELIZABETH, MOTHER  
OF JOHN THE BAPTIST

*From the Tate Gallery picture by Robert Anning Bell, R.A.*



AND THE SHEPHERDS CAME WITH HASTE AND FOUND THE BABE LYING IN A MANGER  
*By Flora M. Reid*



THERE CAME WISE MEN FROM THE EAST  
*By Sir Edward Burne-Jones, from a Hollyer photograph*

Take heed that ye do not your alms before men, to be seen of them ; otherwise ye have no reward of your Father in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father which seeth in secret shall reward thee openly.

And, when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, and when thou hast shut thy door, pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of, before ye ask him. After this manner pray ye :

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil,

For thine is the kingdom, and the power, and the glory, for ever.

Amen

For if ye forgive men their trespasses your heavenly Father will also forgive you ; but if ye forgive not men their trespasses neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father in secret, and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also.

The light of the body is the eye ; if therefore thine eye be single thy whole body shall be full of light ; but if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot

*serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than the meat, and the body than raiment ? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ?*

*And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or What shall we drink ? or Wherewithal shall we be clothed ? for your heavenly Father knoweth ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*

*Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

*Judge not, that ye be not judged, for with what judgment ye judge ye shall be judged ; and with what measure ye mete it shall be measured to you again.*

*And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and, behold, a beam is in thine own eye ? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye.*

*Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you ; seek, and ye shall find ; knock and it shall be opened unto you ; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.*

*What man is there of you, whom if his son ask bread will give him a stone ? Or, if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask him ?*

*Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.*

*Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat ; strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

*Beware of false prophets, which come to you in sheep's clothing but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good*

*tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.*

*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.*

*Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.*

#### THE CENTURION'S SERVANT

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes. When he was come down from the mountain great multitudes followed him; and, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. Jesus put forth his hand and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed. Jesus saith unto him, See thou tell no man; but go thy way.

And when Jesus was entered into Capernaum there came unto him a centurion, beseeching him, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. Jesus saith unto him, I will come and heal him. The centurion answered, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. His servant was healed in the selfsame hour.

When Jesus was come into Peter's house he saw his wife's mother sick of a fever; and he touched her hand, and the fever left her, and she arose, and ministered to them.

Now when Jesus saw great multitudes about him he gave commandment to depart unto the other side.

A certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest ; and Jesus saith unto him, The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.

Another of his disciples said unto him, Lord, suffer me first to go and bury my father ; but Jesus said unto him, Follow me, and let the dead bury their dead.

### THE GREAT TEMPEST

When he was entered into a ship his disciples followed him, and there arose a great tempest, insomuch that the ship was covered with the waves ; but he was asleep. His disciples came to him, and awoke him, saying, Lord, save us ; we perish ; and he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

When he was come to the other side there met him two possessed with devils, exceeding fierce, so that no man might pass by that way ; and they cried out, What have we to do with thee, Jesus, thou Son of God ? Art thou come hither to torment us ? There was a good way off from them a herd of many swine feeding, so the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. He said unto them, Go ; and they went into the herd, and the herd ran violently down a steep place into the sea, and perished in the waters. They that kept them fled, and went their ways into the city, and told everything, and the whole city came out to meet Jesus, and besought him that he would depart out of their coasts.

He entered into a ship, and came to his own city, and he saw a man named Matthew, sitting at the receipt of custom ; and saith unto him, Follow me. And he followed him.

It came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners sat down with him and his disciples, and the Pharisees said to his disciples, Why eateth your Master with publicans and sinners ? But when Jesus heard he said to them, They that be whole need not a physician, but they that are sick. Go ye and learn what that meaneth. I will have mercy, and not sacrifice, for I am not come to call the righteous, but sinners to repentance.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ? And Jesus said, Can the children of the bridechamber mourn as long as the bridegroom is with them ? The days will come when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up

taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish. But they put new wine into new bottles, and both are preserved.

### THE RULER'S DAUGHTER

While he spake these things there came a certain ruler and worshipped him, saying, My daughter is even now dead, but come and lay thy hand upon her and she shall live. Jesus arose, and followed him, and so did his disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment, for she said within herself, If I may but touch his garment I shall be whole. But Jesus turned him about, and said, Daughter, be of good comfort ; thy faith hath made thee whole ; and the woman was made whole from that hour.

When Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth he went in, and took her by the hand, and the maid arose ; and the fame hereof went abroad into all that land.

### THE TWO BLIND MEN

When Jesus departed thence two blind men followed him, crying, Thou Son of David, have mercy on us. Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you ; and their eyes were opened.

Jesus straitly charged them, saying, See that no man know it, but they spread abroad his fame in all that country. And Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing sickness among the people.

But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

### THE TWELVE APOSTLES

When he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness.

The names of the twelve apostles are these : The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee,

and John his brother ; Philip and Bartholomew ; Thomas, and Matthew the publican ; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus ; Simon the Canaanite, and Judas Iscariot, who betrayed him.

These twelve Jesus sent forth, and commanded them, saying :

*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils ; freely ye have received, freely give.*

*Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves ; for the workman is worthy of his meat.*

*And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into a house salute it ; and if the house be worthy let your peace come upon it ; but if it be not worthy let your peace return to you. Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet.*

*Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues ; and ye shall be brought before governors and kings for my sake. But when they deliver you up take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And brother shall deliver up brother to death, and the father the child, and the children shall rise up against their parents ; and ye shall be hated of all men for my name's sake. But he that endureth to the end shall be saved.*

*When they persecute you in this city, flee ye into another. Fear them not, for there is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in darkness, that speak ye in light ; and what ye hear in the ear, that preach ye on the housetops.*

*Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body. Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father.*

*But the very hairs of your head are all numbered. Fear ye not therefore ; ye are of more value than many sparrows. Whosoever shall confess me before men, him will I confess also before my Father ; but whosoever shall deny me before men, him will I also deny before my Father.*

*Think not that I am come to send peace on earth ; I came not to send peace, but a sword. A man's foes shall be they of his own household.*

*He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it ; and he that loseth his life for my sake shall find it.*

*He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.*

It came to pass, when Jesus had made an end of commanding his twelve disciples, he departed to teach and to preach in their cities.

### THE MESSENGERS OF JOHN THE BAPTIST

Now when John had heard in the prison the works of Christ he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and shew John again those things ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them ; and blessed is he whosoever shall not be offended in me.

As they departed Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? A man clothed in soft raiment ? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see ? A prophet ? Yea, I say unto you, and more than a prophet, for this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist ; notwithstanding he that is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. He that hath ears to hear, let him hear.

Whereunto shall I liken this generation ? It is like unto children sitting in the markets and calling unto their fellows, saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a friend of publicans and sinners. But wisdom is justified of her children.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not : Woe unto thee, Chorazin, woe unto thee, Bethsaida, for if the mighty works done in you had been done in Tyre and Sidon they would have repented

long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down, for if the mighty works done in thee had been done in Sodom it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

### COME UNTO ME, ALL YE THAT LABOUR

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

At that time Jesus went on the sabbath day through the corn ; and his disciples were hungered, and began to pluck the ears of corn.

When the Pharisees saw it they said unto him, Behold, thy disciples do that which is not lawful to do on the sabbath day. But he said unto them, The Son of Man is Lord even of the sabbath day.

When he was departed thence he went into their synagogue, and there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days ? And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day will he not lay hold on it, and lift it out ? How much is a man better than a sheep ? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand, and he stretched it forth ; and it was restored whole, like the other.

### A HOUSE DIVIDED SHALL NOT STAND

Then the Pharisees went out, and held a council against him, how they might destroy him ; but when Jesus knew it he withdrew himself, and great multitudes followed him, and he healed them all, and charged them that they should not make him known.

Then was brought unto him one possessed with a devil, blind, and dumb ; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David ? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them :

Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand.

O generation of vipers, how can ye, being evil, speak good things ? Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. But I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment ; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

While he yet talked to the people his mother and his brethren stood without, desiring to speak with him ; but he answered and said unto him that told him, Who is my mother, and who are my brethren ? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren ! For whosoever shall do the will of my Father, the same is my brother, and sister, and mother.

### THE PARABLE OF THE SOWER

The same day went Jesus out of the house, and sat by the sea ; and great multitudes were gathered unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore. And he spake many things unto them in parables, saying :

Behold, a sower went forth to sow. Some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth ; and when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprung up, and choked them. But other fell into good ground and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear. Hear ye the parable of the sower.

When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places is he that heareth the word and anon with joy receiveth it ; yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth he is offended. He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word and understandeth it ; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

### THE PARABLE OF THE TARES

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field ; but while men slept his enemy came and sowed tares among the

wheat. When the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? From whence then hath it tares ? He said to them, An enemy hath done this. The servants said, Wilt thou then that we go and gather them up ? But he said, Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest ; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn.

### WHAT THE KINGDOM OF HEAVEN IS LIKE

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds but when it is grown is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them : The kingdom of heaven is like unto leaven which a woman hid in three measures of meal, till the whole was leavened.

Then Jesus sent the multitude away, and went into the house, and his disciples came, saying, Declare unto us the parable of the tares of the field. He answered and said, He that soweth the good seed is the Son of Man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one. The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field, which, when a man hath found, he hideth, and for joy goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world.

## THE DEATH OF JOHN THE BAPTIST

When Jesus had finished these parables he departed thence, and when he was come into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works ? Is not this the carpenter's son ? Is not his mother called Mary, and his brethren, James, and Joses, and Simon, and Judas ? And his sisters, are they not all with us ? Whence then hath this man all these things ? And they were offended in him.

But Jesus said unto them, A prophet is not without honour, save in his own country and in his own house. And he did not many mighty works there because of their unbelief.

At that time Herod heard of the fame of Jesus, and said unto his servants, This is John the Baptist ; he is risen from the dead, and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison, and when he would have put him to death he feared the multitude, because they counted him as a prophet.

But when Herod's birthday was kept the daughter of Herodias danced before them, and pleased Herod, whereupon he promised with an oath to give her whatsoever she would ask. She, being instructed of her mother, said, Give me John Baptist's head in a charger. And the king was sorry ; nevertheless, for the oath's sake, he sent and beheaded John in the prison, and his head was brought in a charger and given to the damsel, and she brought it to her mother.

His disciples came, and took up the body, and buried it, and when Jesus heard of it he departed thence by ship into a desert place apart, and the people followed him on foot out of the cities.

## THE FIVE LOAVES AND TWO FISHES

Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

When it was evening his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart ; give ye them to eat. And they say unto him, We have here but five loaves and two fishes. He said, Bring them to me.

And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude ; and they did all eat, and were filled ; and they took up of the fragments that remained twelve baskets full. They that had eaten were about five thousand men, beside women and children.

## IT IS I; BE NOT AFRAID

Straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

When he had sent the multitudes away he went up into a mountain apart to pray; and when the evening was come he was there alone. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. In the fourth watch of the night Jesus went unto them, walking on the sea, and when the disciples saw him they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water; and he said, Come. And when Peter was come down out of the ship he walked on the water to go to Jesus, but when he saw the wind boisterous he was afraid, and, beginning to sink, he cried, saying, Lord, save me. Immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship the wind ceased. Then they came and worshipped him, saying, Of a truth thou art the Son of God.

They came into Gennesaret, and when the men of that place had knowledge of him they sent out into all that country round about, and brought to him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

## PETER

When Jesus came into the coasts of Cesarea Philippi he asked his disciples, saying, Whom do men say that I am? And they said, Some say thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, Thou art the Christ, the Son of the living God.

And Jesus said unto him, Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father in heaven. And I say also unto thee that thou art Peter; upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was the Christ.

From that time forth began Jesus to shew unto his disciples how he must go to Jerusalem, and suffer many things, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord ; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan ; thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men.

Then said Jesus to his disciples, If any man will come after me let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul ? Or what shall a man give in exchange for his soul ? The Son of Man shall come in the glory of his Father with his angels, and shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom.

#### THE VISION ON THE MOUNTAIN

After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them ; his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him. Then Peter said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them ; and, behold, a voice out of the cloud said, *This is my beloved Son, in whom I am well pleased ; hear ye him.* When the disciples heard it they fell on their face, and were sore afraid.

Jesus came and touched them, and said, Arise, and be not afraid ; and when they had lifted up their eyes they saw no man, save Jesus only. And as they came down from the mountain Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.

When they were come to the multitude there came a certain man kneeling down to him, saying, Lord, have mercy on my son, for he is lunatic, and sore vexed, for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? How long shall I suffer you ? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him ; and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, Why could not we cast him out ? And Jesus said unto them, Because of your unbelief, for verily I say unto you, If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.

## JESUS CALLS A LITTLE CHILD UNTO HIM

When they were come to Capernaum, came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven ?

Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, and whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences, for it must needs be that offences come ; but woe to that man by whom the offence cometh ! Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father.

The Son of Man is come to save that which was lost. How think ye, if a man have a hundred sheep, and one be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ? And, if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.

Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven ; for where two or three are gathered together in my name, there am I in the midst of them.

## THE KING AND HIS SERVANTS

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? Till seven times ? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. When he had begun to reckon one was brought unto him which owed him ten thousand talents, but as he had not to pay his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants which owed him a hundred pence ; and he laid hands on him,

and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all ; and he would not, but cast him into prison till he should pay the debt. So when his fellow-servants saw what was done they were very sorry, and came and told their lord. Then his lord said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me ; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one their trespasses.

### SUFFER LITTLE CHILDREN

Then were there brought unto him little children, that he should put his hands on them, and pray ; and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.

And he laid his hands on them, and departed thence.

### THE RICH YOUNG RULER

And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life ? He said unto him, Why callest thou me good ? There is none good but God. But if thou wilt enter into life, keep the commandments. The young man saith unto him, All these things have I kept from my youth up ; what lack I yet ? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come and follow me.

But when the young man heard that saying he went away sorrowful, for he had great possessions.

Then said Jesus unto his disciples, Verily, I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved ? But Jesus beheld them, and said, With men this is impossible, but with God all things are possible.

### THE PARABLE OF THE VINEYARD

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ? And Jesus said unto them, Verily I say unto you that ye which have followed me, when the Son of Man shall sit in the throne of his glory, shall sit upon twelve thrones. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or

lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. When he had agreed with the labourers for a penny a day he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise ; and about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that shall ye receive.

So, when even was come, the lord of the vineyard saith unto his steward, Call the labourers and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour they received every man a penny. But when the first came they supposed that they should have received more, and they likewise received every man a penny. And they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ? Take that thine is, and go thy way ; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own ? So the last shall be first, and the first last ; for many be called, but few chosen.

#### THE MOTHER OF ZEBEDEE'S CHILDREN

And Jesus, going up to Jerusalem, took the twelve disciples apart, and said, Behold, we go up to Jerusalem ; and the Son of Man shall be betrayed unto the chief priests and the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him ; and the third day he shall rise again.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of,



MOTHER AND CHILD

*Raphael's Sistine Madonna in the Dresden Gallery*



MARY AND JESUS

*By Raphael*



### THE WORKSHOP OF JOSEPH OF NAZARETH

*From the painting by William Lance, by courtesy of the Autotype Fine Art Company*



### THE LITTLE CARPENTER OF NAZARETH

*From the picture by Joseph Aubert*

and to be baptized with the baptism that I am baptized with ? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give ; but it shall be given to them for whom it is prepared of my Father.

When the ten heard it they were moved with indignation against the two brethren, but Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.

As they departed from Jericho a great multitude followed him, and, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, Lord, thou Son of David. The multitude rebuked them, but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. Jesus stood still, and called them, and said, What will ye that I shall do unto you ? They say unto him, Lord, that our eyes may be opened.

So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed him.

#### THE RIDE INTO JERUSALEM

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them to me. If any man say aught unto you ye shall say, The Lord hath need of them, and straightway he will send them.

The disciples did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon.

A very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way ; and the multitudes cried, saying, Hosanna to the Son of David ! Blessed is he that cometh in the name of the Lord ! Hosanna in the highest !

When he was come into Jerusalem all the city was moved, saying, Who is this ? and the multitude said, This is Jesus the prophet of Nazareth.

Jesus went into the temple and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said to them, It is written, My house shall be called the House of Prayer, but ye have made it a den of thieves.

The blind and the lame came to him in the temple, and he healed them ; and when the chief priests and scribes saw the wonderful

things he did, and the children crying in the temple, saying, Hosanna to the Son of David, they were sore displeased, and said, Hearst thou what these say ? Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ? And he left them, and went out of the city unto Bethany ; and lodged there.

In the morning as he returned into the city he hungered, and when he saw a fig tree he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. Presently the fig tree withered away, and when the disciples saw it they marvelled, saying, How soon is the fig tree withered away ! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

### THE PARABLE OF THE HUSBANDMEN

Hear another parable. There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

And when the time of the fruit drew near he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, and they did unto them likewise. Last of all he sent unto them his son, saying, They will reverence my son.

But when the husbandmen saw the son they said among themselves, This is the heir : come, let us kill him, and seize on his inheritance ; and they caught him, and cast him out of the vineyard and slew him. When the lord of the vineyard cometh, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall it will grind him to powder.

### THE PARABLE OF THE KING'S SON

When the chief priests and Pharisees had heard his parables they perceived that he spake of them, but when they sought to lay hands

on him they feared the multitude, because they took him for a prophet.

Jesus answered and spake unto them again by parables and said, The kingdom of heaven is like unto a certain king which made a marriage for his son and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, and all things are ready; come to the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise, and the remnant took his servants and slew them.

When the king heard thereof he was wroth, and sent forth his armies and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. When the king came in to see the guests he saw there a man which had not on a wedding garment, and he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

#### UNTO CAESAR THE THINGS THAT ARE CAESAR'S

Then went the Pharisees, and took counsel how they might entangle him in his talk. They sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. They brought unto him a penny, and he saith, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's. When they had heard these words they marvelled, and left him, and went their way.

#### THE NEW COMMANDMENT

But when the Pharisees heard that he had put the Sadducees to silence, one of them, a lawyer, asked him a question, tempting him saying, Master, which is the great commandment in the law?

Jesus said unto him,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment, and the second is like unto it :

Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

And no man was able to answer him a word, neither durst any man from that day ask him any more questions.

### WOE UNTO YOU, HYPOCRITES

Then spake Jesus to the multitude, and to his disciples, saying :

The scribes and the Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not. They bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers. All their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven. But he that is greatest among you shall be your servant. Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.

Woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men ; ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor !

Ye fools and blind ; for whether is greater, the gold, or the temple that sanctifieth the gold ? Ye fools and blind ; for whether is greater, the gift, or the altar that sanctifieth the gift ? Ye blind guides, which strain at a gnat and swallow a camel !

Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of iniquity. Ye serpents, ye generation of vipers, how can ye

escape. Behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute from city to city. Verily I say unto you, All these things shall come upon this generation.

### O JERUSALEM, JERUSALEM

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee ! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.

Jesus went out, and his disciples came to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things ? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

### THE LAST DAYS

As he sat on the mount of Olives the disciples came unto him privately, saying, Tell us, when shall these things be ? And what shall be the sign of thy coming, and of the end of the world ?

And Jesus answered and said unto them :

Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many ; and ye shall hear of wars and rumours of wars. See that ye be not troubled, for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. Then shall many be offended, and shall betray one another, and shall hate one another. Many false prophets shall rise, and shall deceive many ; and because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end shall be saved.

This gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. Then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house ; neither let him which is in the field return back to take his clothes. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not, for there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, *Behold, he is in the desert*, go not forth, *Behold, he is in the secret chambers*, believe

it not ; for as the lightning cometh out of the east and shineth unto the west, so shall the coming of the Son of Man be.

After the tribulation of those days shall the sun be darkened, and the moon shall not give light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Then shall appear the sign of the Son of Man in heaven ; then shall all the tribes of the earth mourn ; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh ; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Then shall two be in the field : the one shall be taken, and the other left. Two women shall be grinding at the mill : the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you that he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellowservants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour he is not aware of, and shall cut him asunder, and appoint him with the hypocrites : there shall be weeping and gnashing of teeth.

### THE WISE AND FOOLISH VIRGINS

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. Five of them were wise, and five were foolish.

They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps

are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us, but he answered, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

### THE TRAVELLER IN A FAR COUNTRY.

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one, to every man according to his ability ; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five ; and he that had received two also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. So he that had received five talents came and brought other five, saying, Lord, thou deliveredst unto me five talents ; behold I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents ; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid, and went and hid thy talent in the earth ; lo, there thou hast that is thine. His lord answered and said, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents, for unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.

## THEN SHALL HE SIT UPON THE THRONE

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats : he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat ; I was thirsty, and ye gave me drink : I was a stranger, and ye took me in ; naked, and ye clothed me. I was sick, and ye visited me ; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered and fed thee ? Or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? Or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, for I was a hungered and ye gave me no meat ; I was thirsty and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go into everlasting punishment ; but the righteous into life eternal.

## THE HOUSE OF SIMON THE LEPER

When Jesus had finished all these sayings he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

Now in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it they had indignation, saying, To what purpose is this waste ? This ointment might have been sold for much, and given to the poor.

When Jesus understood it, he said unto them, Why trouble ye the woman, for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

### THE LAST SUPPER

Then one of the twelve, Judas Iscariot, went unto the chief priests and said unto them, What will ye give me, and I will deliver him unto you? They covenanted with him for thirty pieces of silver, and from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, *My time is at hand; I will keep the passover at thy house with my disciples.* The disciples did as Jesus had appointed them; and they made ready the passover.

Now when the even was come he sat down with the twelve, and as they did eat he said, Verily I say unto you that one of you shall betray me. They were exceeding sorrowful, and began every one to say, Lord, is it I?

And he answered, He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man goeth as it is written of him, but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.

Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, *Thou hast said.*

As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; but I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it with you in my Father's kingdom. And when they had sung a hymn they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night; but Peter said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

### THE BETRAYAL

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he, My soul is exceeding

sorrowful, even unto death. Tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, *O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.*

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, *What, could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.*

He went away again the second time, and prayed, saying, *O my Father, if this cup may not pass away from me except I drink it, thy will be done.* And he came and found them asleep again, for their eyes were heavy.

He left them and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, *Sleep on now, and take your rest ; behold, the hour is at hand, and the Son of Man is betrayed. Rise, let us be going : he is at hand that doth betray me.*

And while he yet spake, lo, Judas came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he ; hold him fast, And forthwith he came to Jesus and said, *Hail, master ;* and kissed him. Jesus said unto him, *Friend, wherefore art thou come ?*

Then came they, and laid hands on Jesus, and took him. And, behold, one of them with Jesus stretched out his hand and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, *Put thy sword into his place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels ? But thus it must be.*

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me ? I sat daily with you teaching in the temple, and ye laid no hold on me.

Then all the disciples forsook him and fled, and they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off to the high priest's palace, and went in, and sat with the servants, to see the end.

Now the chief priests and the council sought false witness against Jesus, to put him to death, but found none ; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God and to build it in three days.

The high priest arose, and said unto him, Answerest thou nothing? What is it these witness against thee? But Jesus held his peace.

The high priest answered and said to him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? What think ye?

They answered and said, He is guilty of death.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee?

### PETER REMEMBERS HIS LORD

Now Peter sat without in the palace, and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

But he denied before them all, saying, I know not what thou sayest.

And when he was gone out into the porch another maid saw him, and said, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

After a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man.

Immediately the cock crew, and Peter remembered the word of Jesus, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

When the morning was come the chief priests and elders took counsel against Jesus to put him to death; and when they had bound him they led him away, and delivered him to Pontius Pilate the governor.

### THE FATE OF JUDAS

Then Judas, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? See thou to that.

And he cast down the pieces of silver in the temple, and departed, and went out and hanged himself.

The chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood; and they took counsel, and bought with them the potter's field, to bury strangers in, wherefore that field was called The Field of Blood, unto this day.

## THE RELEASE OF BARABBAS

Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, *Thou sayest*. When he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him never a word, inasmuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would ; and they had then a notable prisoner called Barabbas. Therefore when they were gathered together Pilate said unto them, Whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ? (For he knew that for envy they had delivered him.) When he was set down on the judgment seat his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person ; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them ; and when he had scourged Jesus he delivered him to be crucified.

## THE NINTH HOUR

The soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers, and they stripped him, and put on him a scarlet robe. And when they had plaited a crown of thorns they put it on his head, and a reed in his right hand ; and they bowed the knee before him and mocked him, saying, Hail, King of the Jews ! And they spit upon him, and took the reed, and smote him on the head ; and after they had mocked him they took the robe from him and put his own raiment on him, and led him away to crucify him.

As they came out they found a man of Cyrene, Simon by name ; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall ; and when he had tasted thereof

he would not drink. And they crucified him, and parted his garments, casting lots ; and, sitting down, they watched him there, and set up over his head his accusation written :

**This is Jesus the King of the Jews**

Then were there two thieves crucified with him, one on the right hand and another on the left. They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others ; himself he cannot save. If he be the King of Israel let him now come down from the cross and we will believe him. He trusted in God ; let him deliver him now, if he will have him, for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. About the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say,

*My God, my God, why hast thou forsaken me ?*

Some of them that stood there, when they heard that, said, This man calleth for Elias, and one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost, and, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent, and the graves were opened. Now when the centurion, and they that were with him watching Jesus, saw those things, they feared greatly, saying, Truly this was the Son of God.

**THE RICH MAN WHO BURIED JESUS**

Many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him, among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come there came a rich man of Arimathea, named Joseph, to Pilate, and begged the body of Jesus. Pilate commanded the body to be delivered, and Joseph wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day the chief priests and Pharisees came together to Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore

that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead ; so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch ; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

### THE ANGEL AT THE TOMB

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. Go quickly, and tell his disciples that he is risen from the dead. Behold, he goeth before you into Galilee. There shall ye see him ; lo, I have told you.

They departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word. And as they went, behold, Jesus met them, saying, *All hail* ; and they came and held him by the feet, and worshipped him.

Then said Jesus, *Be not afraid. Go tell my brethren that they go into Galilee, and there shall they see me.*

Now, when they were going, some of the watch came into the city, and shewed unto the chief priests all the things that were done, and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept, and if this come to the governor's ears we will persuade him, and secure you.

So they took the money, and did as they were taught ; and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw him they worshipped him ; but some doubted. And Jesus came and spake unto them, saying :

*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.*

## THE STORY ACCORDING TO SAINT MARK

JOHN did baptize in the wilderness, and there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

John was clothed with camel's hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey, and preached saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I have baptized you with water, but he shall baptize you with the Holy Spirit.

And it came to pass that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water he saw the heavens opened, and the Spirit like a dove descending upon him ; and there came a voice from heaven, saying, *Thou art my beloved Son, in whom I am well pleased.*

Immediately the Spirit driveth him into the wilderness, and he was there forty days, tempted of Satan and with the wild beasts ; and the angels ministered unto him.

After John was put in prison Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the gospel.

Now as he walked by the sea of Galilee he saw Simon and Andrew his brother casting a net into the sea, for they were fishers. Jesus said unto them, Come ye after me, and I will make you fishers of men ; and straightway they forsook their nets and followed him.

When he had gone a little farther he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets ; and straightway he called them, and they left their father in the ship, and went after him.

They went into Capernaum, and straightway on the sabbath day he entered into the synagogue, and taught ; and they were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes.

## THE MULTITUDE THAT FOLLOWED HIM

At even, when the sun did set, they brought unto him all that were diseased, and all the city was gathered together at the door.

In the morning, rising up a great while before day, he departed into a solitary place, and there prayed. Simon and they that were with him followed after him, and when they had found him they said unto him, All men seek for thee. He said unto them, Let us go into the next towns, that I may preach there also ; and he preached in their synagogues throughout all Galilee.

There came a leper to him, beseeching him, and kneeling down, saying, If thou wilt, thou canst make me clean. Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will, be thou clean; and as soon as he had spoken the leprosy departed from him, and he was cleansed. And he straitly charged him, and saith unto him, See thou say nothing to any man, but go thy way. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

### THE MAN SICK OF THE PALSY

Again he entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. And they come unto him, bringing one sick of the palsy; and when they could not come nigh unto him for the press they uncovered the roof, and let down the bed.

When Jesus saw their faith he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only?

And when Jesus perceived in his spirit that they so reasoned within themselves he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go into thine house. And immediately he arose, took up the bed, and went forth before them all.

He went forth again by the seaside; and all the multitude resorted unto him, and he taught them, and as he passed by he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

### THE WALK IN THE CORNFIELDS

It came to pass that he went through the cornfields on the sabbath day, and his disciples began to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? He said unto them, The sabbath was made for man, and not man for the sabbath; therefore the Son of Man is Lord also of the sabbath.

He entered again into the synagogue; and there was a man there which had a withered hand.



THE BOYHOOD OF JOHN THE BAPTIST  
*By Andrea del Sarto*



THE LITTLE CHILD OF NAZARETH

*By Emily Collier, from a print by the Berlin Photographic Company*

They watched him, whether he would heal him on the sabbath day ; that they might accuse him. He saith unto the man, Stand forth, and he saith unto them, Is it lawful to do good on the sabbath days, or to do evil ? To save life, or to kill ? But they held their peace.

When he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand ; and he stretched it out, and his hand was restored, whole as the other.

The Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him ; but Jesus withdrew himself with his disciples to the sea, and a great multitude followed him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him, for he had healed many, insomuch that they pressed upon him to touch him, and unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

He goeth up into a mountain and calleth unto him whom he would, and they came unto him ; and he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses.

### THE WILD MAN IN THE MOUNTAINS

They came over unto the other side of the sea, into the country of the Gadarenes, and when he was come out of the ship there met him out of the tombs a man with an unclean spirit who had his dwelling among the tombs. No man could bind him, no, not with chains, because he had been often bound with fetters and chains and the chains had been plucked asunder by him, and the fetters broken in pieces ; neither could any man tame him. Always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God ? Torment me not. He said unto him, Come out of the man, thou unclean spirit. And they in the city, and in the country, went out to see what it was that was done, and they were afraid, and they began to pray him to depart out of their coasts.

When he was come into the ship, he that had been possessed with the devil prayed that he might be with him ; howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him ; and all men did marvel.

## THE LITTLE DAUGHTER OF JAIRUS

When Jesus was passed over again by ship unto the other side much people gathered unto him : and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus ; and when he saw him he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death ; I pray thee, come and lay thy hands on her that she may be healed, and she shall live. Jesus went with him, and there came from the ruler of the synagogue's house certain which said, Thy daughter is dead, why troublest thou the Master any further ?

As soon as Jesus heard the word that was spoken he saith unto the ruler of the synagogue, Be not afraid, only believe ; and he cometh to the house, and seeth the tumult, and them that wept and wailed greatly. And he saith, Why make ye this ado, and weep ? The damsel is not dead, but sleepeth. And they laughed him to scorn.

But when he had put them all out he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, *Talitha cumi*, which is, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked, for she was of the age of twelve years. They were astonished with a great astonishment, and he charged them that no man should know it.

## AMONG HIS OWN KIN

He went out from thence and came into his own country ; and when the sabbath day was come he began to teach in the synagogue. Many hearing him were astonished, saying, From whence hath this man these things ? And what wisdom is this which is given unto him, that such mighty works are wrought by his hands ? Is not this the carpenter, the son of Mary, the brother of James and Joses and Juda and Simon ? Are not his sisters here with us ? And they were offended at him.

Jesus said unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own house. He could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them ; and he marvelled because of their unbelief, and went round about the villages, teaching.

He called unto him the twelve, and began to send them forth by two and two ; and gave them power over unclean spirits ; and commanded them that they should take nothing for their journey, save a staff only : no scrip, no bread, no money in their purse ; but be shod with sandals, and not put on two coats.

And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. And whosoever

shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them.

And they went out, and preached that men should repent.

### THE DEATH OF JOHN THE BAPTIST

King Herod heard of him, and said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, It is Elias. And others said, It is a prophet. But Herod said, It is John, whom I beheaded; he is risen from the dead.

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. John had said unto Herod, It is not lawful for thee to have thy brother's wife; therefore Herodias had a quarrel against him, and would have killed him, but she could not, for Herod feared John, knowing that he was a just man and holy, and when he heard him he did many things, and heard him gladly.

Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of Herodias came in and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee, unto the half of my kingdom. And she said to her mother, What shall I ask? She said, The head of John the Baptist. And she came in with haste to the king, and asked, saying, I will that thou give me in a charger the head of John the Baptist.

The king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

Immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

When his disciples heard of it they came and took up his corpse, and laid it in a tomb; and the apostles gathered themselves together unto Jesus, and told him. He said unto them, Come ye apart into a desert place, and rest a while; and they departed into a desert place by ship privately.

### NIGHT ON THE SEA

The people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus saw much people and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things.

When the day was far spent he constrained his disciples to get into the ship, and go to the other side before Bethsaida, while he sent

away the people ; and when he had sent them away he departed into a mountain to pray.

When even was come the ship was in the midst of the sea, and he alone on the land ; and he saw them toiling in rowing, for the wind was contrary. About the fourth watch of the night he cometh unto them, walking on the sea, and would have passed by them, but when they saw him they supposed it had been a spirit, and cried out, for they were troubled. And he talked with them, and saith, Be of good cheer : it is I ; be not afraid. And he went unto them into the ship, and the wind ceased ; and they were amazed beyond measure, and wondered.

### THE GLADNESS OF THE VILLAGES

When they had passed over they came into the land of Gennesaret, and drew to the shore ; and when they were come out of the ship straightway they knew him, and ran through that whole region, and began to carry about in beds those that were sick where they heard he was. Whithersoever he entered, in villages, or cities, or country, they laid the sick in the streets and besought him that they might touch if it were but the border of his garment ; and as many as touched him were made whole.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with unwashed hands they found fault, for the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

The Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands ? He answered and said unto them, This people honoureth me with their lips, but their heart is far from me ; and when he had called all the people unto him, he said, Hearken unto me every one of you, and understand. There is nothing from without a man that entering into him can defile him, but the things which come out of him are they that defile the man ; for from within, out of the heart of men, proceed evil thoughts.

### THE DEAF, THE DUMB, AND THE BLIND

Departing from the coasts of Tyre and Sidon he came to the sea of Galilee, and they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. He took him aside from the multitude, and put his fingers into his ears, and touched his tongue, and, looking up to heaven, he sighed, and saith, Be opened ; and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. He charged them that they should tell no man, but the more he charged them the more they published it, and were beyond measure astonished

saying, He hath done all things well : he maketh both the deaf to hear and the dumb to speak.

He entered into a ship with his disciples, and came into the parts of Dalmanutha, and the Pharisees began to question with him, seeking of him a sign from heaven, tempting him.

He sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given ; and he left them.

He cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. He took the blind man by the hand and led him out of the town ; and when he had put his hands upon him he asked him if he saw aught. He looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up ; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

### WHAT SHALL IT PROFIT A MAN ?

Jesus went out, and his disciples, into the towns of Cesarea Philippi, and by the way he asked his disciples, Whom do men say that I am ? They answered, John the Baptist : but some say Elias, and others one of the prophets. He saith, But whom say ye that I am ? And Peter answereth, Thou art the Christ. And he began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. He spake that openly ; and Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples he rebuked Peter, saying, Get thee behind me, Satan ; for thou savourest not the things that be of God, but the things that be of men.

When he had called the people unto him, with his disciples also, he said, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. *For what shall it profit a man if he shall gain the whole world and lose his own soul ?* Or what shall a man give in exchange for his soul ? Whosoever therefore shall be ashamed of me and of my words, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels.

He said unto them, Verily I say unto you that there be some that stand here which shall not taste of death till they have seen the kingdom of God come with power.

### THE TRANSFIGURATION

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain ; and he was trans-

figured before them. His raiment became shining, exceeding white as snow, so as no fuller on earth can white them ; and there appeared unto them Elias with Moses, talking with Jesus.

Peter said to Jesus, Master, it is good for us to be here ; and let us make three tabernacles : one for thee, one for Moses, and one for Elias. For he wist not what to say, for they were sore afraid. And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, *This is my beloved Son ; hear him.*

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

As they came down from the mountain he charged them that they should tell no man what they had seen, till the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

### THE MAN WHO WAS DUMB

Straightway all the people, when they beheld him, were greatly amazed, and, running to him, saluted him ; and one of the multitude said, Master, I have brought unto thee my son, which hath a dumb spirit. Wheresoever he taketh him he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away. I spake to thy disciples that they should cast him out, and they could not.

He answereth him, and saith, O faithless generation, how long shall I be with you ? How long shall I suffer you ? Bring him unto me. They brought him, and straightway the spirit tare him, and he fell on the ground, and wallowed foaming. He asked his father, How long is it ago since this came unto him ? And he said, Of a child, and ofttimes it hath cast him into the fire, and into the waters, to destroy him. If thou canst do anything, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth ; and straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.

When Jesus saw that the people came running together he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him, and he was as one dead. But Jesus took him by the hand, and lifted him up ; and he arose.

They departed thence, and passed through Galilee ; and he would not that any man should know it. For he taught his disciples, and said, The Son of Man is delivered into the hands of men, and they shall kill him ; and he shall rise the third day. But they understood not that saying, and were afraid to ask him.

## SUFFER LITTLE CHILDREN TO COME UNTO ME

He came to Capernaum ; and, being in the house, he asked them, What was it that ye disputed among yourselves by the way ? But they held their peace, for by the way they had disputed among themselves who should be the greatest. And he sat down and called the twelve, and saith unto them, If any man desire to be first the same shall be last of all, and servant of all.

And he took a child, and set him in the midst of them ; and when he had taken him in his arms he said, Whosoever shall receive one of such children in my name receiveth me ; and whosoever shall receive me receiveth him that sent me.

John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us ; and we forbade him. But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me. He that is not against us is on our part. Whosoever shall give you a cup of water to drink in my name shall not lose his reward ; and whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

He cometh into the coasts of Judea by the farther side of Jordan, and the people resort unto him again ; and, as he was wont, he taught them again.

They brought young children to him, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein. And he took them in his arms, put his hands upon them, and blessed them.

## FOR HE HAD GREAT POSSESSIONS

And when he was gone forth into the way there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ? And Jesus said unto him, Why callest thou me good ? There is none good but one, that is, God. Thou knowest the commandments. He answered, Master, all these have I observed from my youth.

Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved, for he had great possessions.

Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

The disciples were astonished at his words ; but Jesus saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

They were astonished out of measure, saying among themselves, Who then can be saved ? And Jesus, looking upon them, saith, With men it is impossible, but not with God, for with God all things are possible.

Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life. But many that are first shall be last, and the last first.

### THE BLIND BEGGAR OF JERICO

They were in the way going up to Jerusalem, and Jesus went before them ; and as they followed they were afraid. He took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem ; and the Son of Man shall be delivered unto the chief priests and the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles ; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

They came to Jericho, and as he went out of Jericho, with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway begging. When he heard that it was Jesus of Nazareth he began to cry out, and say, Jesus, thou Son of David, have mercy on me. Many charged him that he should hold his peace : but he cried the more a great deal, Thou Son of David, have mercy on me. Jesus stood still, and commanded him to be called ; and he, casting away his garment, rose and came to Jesus. Jesus said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight. And Jesus said, Go thy way ; thy faith hath made thee whole. Immediately he received his sight, and followed Jesus in the way.

### THE ENTRY INTO JERUSALEM

When they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you, and as soon as ye be entered into it ye shall find a colt tied whereon never man sat ; loose him, and bring him. And if any man say unto you, Why do ye this ? say that the Lord hath need of him, and straightway he will send him hither.

They went their way, and found the colt tied by the door in a place where two ways met ; and they loose him. Certain of them that stood there said unto them, What do ye, loosing the colt ? and they said unto them as Jesus had commanded ; and they let them go.

They brought the colt to Jesus, and cast their garments on him, and he sat upon him. Many spread their garments in the way ; others cut down branches off the trees and strawed them in the way ; and they that went before, and they that followed, cried, Hosanna, Blessed is he that cometh in the name of the Lord ; Blessed be the kingdom of our father David that cometh in the name of the Lord ; Hosanna in the highest.

Jesus entered into Jerusalem, and into the temple ; and when he had looked round about on all things, and now the eventide was come, he went out unto Bethany with the twelve.

### THE WITHERED FIG TREE

On the morrow, when they were come from Bethany, he was hungry, and, seeing a fig tree afar off, he came, if haply he might find anything thereon ; and when he came to it he found nothing but leaves, for the time of figs was not yet. And Jesus said unto it, No man eat fruit of thee for ever.

They came to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the temple, saying, Is it not written, My house shall be called the house of prayer ? But ye have made it a den of thieves.

The scribes and chief priests heard it, and sought how they might destroy him, for they feared him, because all the people were astonished at his doctrine.

In the morning, as they passed by, they saw the fig tree dried up from the roots, and Peter, calling to remembrance, saith, Master behold, the fig tree thou cursedst is withered away. And Jesus, answering, saith unto them, Have faith in God, for verily I say unto you that whosoever shall say unto this mountain, Be thou removed and cast into the sea, and shall not doubt in his heart but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any, that your Father also may forgive you. But if ye do not forgive, neither will your Father in heaven forgive your trespasses.

### THE GREATEST COMMANDMENT

One of the scribes, having heard them reasoning together, and perceiving that he answered them well, asked him, Which is the first

commandment of all ? Jesus answered him, The first of all the commandments is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment. The second is, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

The scribe said unto him, Well, Master, thou hast said the truth, for there is one God, and none other but he ; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all burnt offerings and sacrifices.

When Jesus saw that he answered discreetly he said unto him, Thou art not far from the kingdom of God. No man after that durst ask him any question.

### THE WIDOW'S MITE

The common people heard him gladly, and he said unto them, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts ; which devour widows' houses, and for a pretence make long prayers.

Jesus sat over against the treasury, and beheld how the people cast money in. Many that were rich cast in much, and there came a certain poor widow, and she threw in two mites, which make a farthing.

He called unto him his disciples, and saith, Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury ; for all they did cast in of their abundance, but she of her want cast in all that she had, even all her living.

After two days was the feast of the passover, and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people.

### THE ALABASTER BOX

Being in Bethany in the house of Simon the leper, as he sat at meat there came a woman having an alabaster box of ointment of spikenard very precious ; and she brake the box and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made, for it might have been sold for more than three hundred pence, and been given to the poor. And they murmured against her.

Jesus said, Let her alone ; why trouble ye her ? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good ; but me ye have not always. She hath done what she could. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this that she hath done shall be spoken of for a memorial of her.

## JUDAS ISCARIOT

Judas Iscariot went to the chief priests, to betray him unto them ; and when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him.

The first day of the passover his disciples said unto him, Where wilt thou that we prepare that thou mayest eat the passover ? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him. Whosoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples ? He will shew you a large upper room furnished and prepared : there make ready for us. His disciples went forth, and came into the city, and found as he had said ; and they made ready the passover.

In the evening he cometh with the twelve, and as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

They began to be sorrowful, and to say unto him, one by one, Is it I ? and another said, Is it I ? And he answered, It is one of the twelve, that dippeth with me in the dish. The Son of Man indeed goeth, but woe to that man by whom the Son of Man is betrayed ! Good were it for that man if he had never been born.

## IN THE GARDEN OF GETHSEMANE

When they had sung a hymn they went out into the mount of Olives, and Jesus saith unto them, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep shall be scattered. But after I am risen I will go before you into Galilee.

Peter said, Although all shall be offended, yet will not I ; and Jesus saith unto him, Verily I say unto thee that this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee I will not deny thee. Likewise also said they all.

They came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and very heavy, and saith unto them, My soul is exceeding sorrowful unto death ; tarry ye here, and watch.

He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him ; and he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless not what I will, but what thou wilt.

And he cometh and findeth them sleeping, and saith unto Peter,

Simon, sleepest thou ? Couldst not thou watch one hour ? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Again he went away, and prayed, and spake the same words ; and when he returned he found them asleep again (for their eyes were heavy), neither wist they what to answer him.

He cometh the third time, and saith unto them, Sleep on now, and take your rest. It is enough ; the hour is come. Behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

He that betrayed him had given them a token, saying, Whomsoever I shall kiss is he ; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master, and kissed him ; and they laid their hands on him, and took him. One of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

#### A CERTAIN YOUNG MAN

Jesus said unto them, Are ye come out as against a thief, with swords and with staves to take me ? I was daily with you in the temple teaching, and ye took me not.

And they all forsook him, and fled.

And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him, and he left the linen cloth, and fled from them naked.

They led Jesus away to the high priest, and with him were assembled all the chief priests and the elders and the scribes.

Peter followed him afar off, even into the palace of the high priest, and he sat with the servants, and warmed himself at the fire.

The chief priests and all the council sought for witness against Jesus to put him to death ; and found none. Many bare false witness against him, but their witness agreed not together.

And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

The high priest stood up in the midst, and asked Jesus saying, Answerest thou nothing ? What is it which these witness against thee ? But he held his peace, and answered nothing.

Again the high priest asked him, Art thou the Christ, the Son of the

Blessed ? And Jesus said, *I am ; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*

Then the high priest rent his clothes, and saith, What need we any further witnesses ? Ye have heard the blasphemy : what think ye ?

And they all condemned him to be guilty of death. Some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy ; and the servants did strike him with the palms of their hands.

#### THE MAIDS OF THE HIGH PRIEST

And as Peter was beneath in the palace there cometh one of the maids of the high priest ; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the cock crew.

A maid saw him again, and began to say to them that stood by, This is one of them ; and he denied it again.

A little after they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew, and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

#### JESUS BEFORE PILATE

In the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Pilate asked him, Art thou the King of the Jews ? He said unto him, *Thou sayest it.* The chief priests accused him of many things, but he answered nothing.

Pilate asked him again, saying, Answerest thou nothing ? Behold how many things they witness against thee. But Jesus yet answered nothing, so that Pilate marvelled. Now at that feast, he released unto them one prisoner, whomsoever they desired ; and there was one named Barabbas, who had committed murder. The multitude, crying aloud, began to desire him to do as he had ever done unto them, but Pilate answered them, saying, Will ye that I release unto you the King of the Jews ? (for he knew that the chief priests had delivered him for envy). But the chief priests moved the people that he should rather release Barabbas unto them.

Pilate said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews ? And they cried out again, Crucify him.

Then Pilate said unto them, Why, what evil hath he done ? And they cried out the more exceedingly, Crucify him. So Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

The soldiers led him away into the hall called Pretorium ; and they call together the whole band. They clothed him with purple and plaited a crown of thorns and put it about his head, and began to salute him, Hail, King of the Jews ! They smote him on the head with a reed, and did spit upon him, and, bowing their knees, worshipped him.

### THE CRUCIFIXION

And when they had mocked him they took off the purple from him, put his own clothes on him, and led him out to crucify him.

They compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, and they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. They gave him to drink wine mingled with myrrh, but he received it not.

When they had crucified him they parted his garments, casting lots upon them what every man should take. It was the third hour.

The superscription of his accusation was written over, *The King of the Jews* ; and with him they crucify two thieves, the one on his right hand and the other on his left.

They that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross.

Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others ; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

When the sixth hour was come there was darkness over the whole land until the ninth hour ; and at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani ?* which is, being interpreted, *My God, my God, why hast thou forsaken me ?*

Some of them that stood by, when they heard it, said, Behold, he calleth Elias, and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone ; let us see whether Elias will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost ; and the veil of the temple was rent in twain from the top to the bottom.

The centurion which stood over against him, said, Truly this man was the Son of God.

There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James and of Joses.

## THE WOMEN AT THE SEPULCHRE

Now when the even was come, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. Pilate marvelled if he were already dead, and, calling the centurion, asked him ; and when he knew it he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre hewn out of a rock, and rolled a stone to the door.

Mary Magdalene and Mary the mother of Joses beheld where he was laid, and when the sabbath was past bought sweet spices that they might anoint him. Very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun, and said among themselves, Who shall roll us away the stone from the door of the sepulchre ?

And when they looked they saw that the stone was rolled away, and, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.

He saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified. He is risen ; he is not here ; behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee ; there shall ye see him, as he said unto you.

They went out quickly, and fled from the sepulchre, for they trembled and were amazed ; neither said they anything to any man, for they were afraid.

## GO YE INTO ALL THE WORLD

Now when Jesus was risen he appeared first to Mary Magdalene, and she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked in the country, and they went and told it ; neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

And they went forth and preached everywhere, the Lord working with them.

## THE STORY ACCORDING TO SAINT LUKE

**I**T came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed, and Joseph went up from Nazareth unto Bethlehem to be taxed with Mary his wife. So it was that, while they were there, she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you : ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, *Glory to God in the highest, and on earth peace, goodwill toward men.*

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go unto Bethlehem, and see this which is come to pass ; and they came with haste, and found Mary and Joseph, and the babe lying in a manger. When they had seen it they made known abroad the saying which was told them concerning this child, and they that heard it wondered. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

## NOW LETTEST THOU THY SERVANT DEPART IN PEACE

There was a man in Jerusalem whose name was Simeon, just and devout, and he came into the temple ; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, and the glory of thy people Israel.

Joseph and his mother marvelled at those things which were spoken of him, and when they had performed all things according to the law they returned to Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.



SUFFER LITTLE CHILDREN TO COME UNTO ME

*From a Bruckmann print*

*See page 343*



THEY FOUND HIM IN THE TEMPLE, SITTING IN THE MIDST OF THE DOCTORS

*By Holman Hunt*

*See page 353*



THE WOMAN OF SAMARIA  
*From a Bruckmann print*

*See page 377*

## JESUS IN THE TEMPLE

Now his parents went to Jerusalem every year at the feast of the passover, and when he was twelve years old they went up after the custom.

When they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey and sought him among their kinsfolk and acquaintance, and when they found him not they turned back again to Jerusalem, seeking him.

It came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions ; and all that heard him were astonished at his understanding.

When they saw him they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us ? Behold, thy father and I have sought thee sorrowing. He said unto them, How is it that ye sought me ? Wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them.

He went down with them, and came to Nazareth, and was subject unto them ; but his mother kept all these sayings in her heart. Jesus increased in wisdom and stature, and in favour with God and man.

## THE TEMPTATION IN THE WILDERNESS

Jesus, being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted. In those days he did eat nothing ; and when they were ended he afterward hungered.

The devil said unto him, If thou be the Son of God command this stone that it be made bread. And Jesus answered him, saying, It is written that man shall not live by bread alone, but by every word of God.

The devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time, and said unto him, All this power will I give thee, and the glory of them ; if thou wilt worship me, all shall be thine. And Jesus answered, Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

He brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God cast thyself down from hence, for it is written, He shall give his angels charge over thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is said, Thou shalt not tempt the Lord thy God.

When the devil had ended all the temptation he departed from him for a season, and Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. He taught in their synagogues, being glorified of all.

### JESUS IN THE SYNAGOGUE AT NAZARETH

He came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. There was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord. He closed the book, and gave it again to the minister, and sat down; and the eyes of all that were in the synagogue were fastened on him.

He began to say unto them, This day is this scripture fulfilled in your ears, and all wondered at the gracious words which proceeded out of his mouth. He said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian.

All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill that they might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum, and taught them on the sabbath days; and they were astonished at his doctrine, for his word was with power.

### THE GREAT MULTITUDE OF FISHES

When it was day he departed and went into a desert place; and the people sought him, that he should not depart from them. He said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent; and he preached in the synagogues of Galilee.

It came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships, but the fishermen were gone out of them, and were washing their nets.

He entered into one of the ships, which was Simon's, and prayed

him that he would thrust out a little from the land ; and he sat down, and taught the people out of the ship.

When he had left speaking he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon said unto him, Master, we have toiled all the night and have taken nothing : nevertheless at thy word I will let down the net. And when they had this done they inclosed a great multitude of fishes, and their net brake. They beckoned unto their partners in the other ship, that they should come and help them ; and they came, and filled both the ships, so that they began to sink. When Simon Peter saw it he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord ; for he was astonished, and all that were with him, at the draught of the fishes they had taken. Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men ; and when they had brought their ships to land they forsook all, and followed him.

It came to pass, when he was in a certain city, behold a man full of leprosy, who, seeing Jesus, fell on his face, and besought him saying, Lord, if thou wilt, thou canst make me clean. He put forth his hand, and touched him, saying, I will ; be thou clean ; and immediately the leprosy departed from him. He charged him to tell no man ; but so much the more went there a fame abroad of him ; and great multitudes came together to hear, and to be healed of their infirmities. And he withdrew himself into the wilderness, and prayed.

#### THE SICK MAN FROM THE HOUSETOP

It came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, out of every town of Galilee, and Judea, and Jerusalem ; and the power of the Lord was present to heal.

And, behold, men brought in a bed a man taken with a palsy ; and they sought means to bring him in. When they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus ; and when he saw their faith he said unto him, Man, thy sins are forgiven thee.

The scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins but God alone ? But when Jesus perceived their thoughts he said, What reason ye in your hearts ? Whether is easier, to say, Thy sins be forgiven thee, or to say, Rise up and walk ? But that ye may know that the Son of Man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.

Immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they

were all amazed ; they glorified God and were filled with fear, saying, We have seen strange things today.

After these things he went forth, and saw a publican named Levi sitting at the receipt of custom ; and he said unto him, Follow me. And he left all, rose up, and followed him.

Levi made him a great feast in his own house ; and there was a great company of publicans and others that sat down. But the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ?

Jesus said unto them, They that are whole need not a physician ; but they that are sick. I came not to call the righteous, but sinners to repentance.

### THE CENTURION'S SERVANT

When he had ended all his sayings in the audience of the people he entered into Capernaum. A certain centurion's servant, who was dear unto him, was sick and ready to die, and when he heard of Jesus he sent unto him the elders of the Jews beseeching that he would come and heal his servant.

They came to Jesus instantly, saying he was worthy for whom he should do this, 'for he loveth our nation, and he hath built us a synagogue.'

Jesus went with them, and when he was not far from the house the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof, neither thought I myself worthy to come unto thee ; but say a word and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it.

When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

### THE WIDOW OF NAIN

It came to pass the day after that he went into a city called Nain ; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow ; and much people of the city was with her.

When the Lord saw her, he had compassion on her, and said, Weep not. And he came and touched the bier, and they that bare him stood still. He said, Young man, I say unto thee, Arise ; and he

that was dead sat up, and began to speak ; and he delivered him to his mother.

There came a fear on all, and they glorified God, saying, A great prophet is risen up among us ; and God hath visited his people.

### THE WOMAN IN THE PHARISEE'S HOUSE

One of the Pharisees desired him that he would eat with him ; and he went into the Pharisee's house, and sat down to meat.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood behind him weeping, and began to wash his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

When the Pharisee which had bidden him saw it he spake within himself, saying, This man, if he were a prophet, would have known what manner of woman this is that toucheth him, for she is a sinner.

And Jesus said unto him, Simon, I have somewhat to say unto thee. There was a certain creditor which had two debtors. The one owed five hundred pence, and the other fifty ; and when they had nothing to pay he frankly forgave them both. Tell me which of them will love him most ?

Simon answered, I suppose he to whom he forgave most. He said unto him, Thou hast rightly judged ; and he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss ; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint ; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins are forgiven, for she loved much : but to whom little is forgiven, the same loveth little.

And he said to the woman, Thy faith hath saved thee ; go in peace.

### PREACHING THE GLAD TIDINGS

It came to pass afterward that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God ; and the twelve were with him.

It came to pass that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest ; and Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head.

He said unto another, Follow me ; but he said, Lord, suffer me

first to go and bury my father. Jesus said unto him, Let the dead bury their dead ; but go thou and preach the kingdom of God.

Another also said, Lord, I will follow thee ; but let me first go bid them farewell which are at home. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

After these things the Lord appointed seventy, and sent them two and two before his face into every city, and said he unto them :

*The harvest truly is great, but the labourers are few. Pray ye the Lord of the harvest, that he would send forth labourers.*

*Go your ways ; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.*

*Into whatsoever house ye enter, first say, Peace be to this house ; and if the son of peace be there your peace shall rest upon it ; if not, it shall turn to you again. In the same house remain, eating and drinking such things as they give, for the labourer is worthy of his hire. Go not from house to house.*

*And into whatsoever city ye enter, and they receive you, eat such things as are set before you. Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you ; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.*

*He that heareth you heareth me ; he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.*

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. He said unto them, Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy ; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you ; but rather rejoice because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said :

*I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father ; and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal him.*

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things ye see, for I tell you that many prophets and kings have desired to see those things ye see, and have not seen them ; and to hear those things ye hear, and have not heard them.

## THE GOOD SAMARITAN

A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? How readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour ? And Jesus said :

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

By chance there came down a certain priest that way ; and when he saw him he passed by on the other side. Likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was ; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

On the morrow, when he departed, he took out two pence, and gave them to the host, and said, Take care of him ; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among thieves ?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## MARY AND MARTHA

It came to pass that he entered into a certain village, and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? Bid her therefore that she help me. Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

He was casting out a devil, and it was dumb, and when the devil was gone out, the dumb spake ; and the people wondered.

But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven.

But he, knowing their thoughts, said, Every kingdom divided against itself is brought to desolation, and a house divided falleth. When a strong man armed keepeth his palace, his goods are in peace ; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

He that is not with me is against me ; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man he walketh through dry places, seeking rest ; and, finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there ; and the last state of that man is worse than the first.

### EVEN THE HAIRS OF YOUR HEAD ARE ALL NUMBERED

When there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy ; for there is nothing covered that shall not be revealed ; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear shall be proclaimed upon the housetops. I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do ; but I will forewarn you whom ye shall fear. Fear him which, after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear him.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God. When they bring you unto the synagogues, and unto magistrates, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Spirit shall teach you in the same hour what ye ought to say.

One of the company said unto him, Master, speak to my brother, that he divide the inheritance with me ; and he said, Man, who made me a judge or a divider over you ? Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth.

### THE RICH MAN AND HIS BARNS

He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully ; and he thought within himself, saying, What shall I do, because I have no room where to bestow my



AND WHEN HE HEARD THIS HE WAS VERY SORROWFUL, FOR HE HAD GREAT POSSESSIONS

*By J. M. Hofmann*

*See page 319*



THERE WAS A MAN OF THE PHARISEES NAMED NICODEMUS, WHO CAME TO JESUS BY NIGHT

*From a Bruckmann print*

*See page 377*



THE LIGHT OF THE WORLD  
*By Holman Hunt*



THE GOOD SHEPHERD

*By Sybil Parker, from photograph of the British Art Company*



MARY OF BETHANY  
*From the picture by George W. Joy*

*See page 386*

fruits ? And he said, This will I do : I will pull down my barns and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be which thou hast provided ? So is he that layeth up treasure for himself, and is not rich toward God.

### FEAR NOT, LITTLE FLOCK

Therefore I say unto you, Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on : the life is more than meat, and the body is more than raiment.

Consider the ravens ; for they neither sow nor reap, neither have storehouse nor barn, and God feedeth them : how much more are ye better than the fowls ? And which of you with taking thought can add to his stature one cubit ? If ye then be not able to do that which is least, why take ye thought for the rest ?

Consider the lilies, how they grow ; they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God so clothe the grass, which is today in the field and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith ?

Seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind ; for all these things do the nations of the world seek after, and your Father knoweth ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth ; for where your treasure is, there will your heart be also.

### THE BARREN FIG TREE

He spake also this parable. A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ? And he, answering, said, Lord, let it alone this year also, till I shall dig about it, and if it bear fruit, well ; and if not, then after that thou shalt cut it down.

He was teaching in one of the synagogues on the sabbath, and, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. When Jesus saw her, he called her to him and said, Woman, thou art

loosed from thine infirmity ; and he laid his hands on her, and immediately she was made straight, and glorified God.

The ruler of the synagogue answered with indignation because Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work ; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ?

When he had said these things his adversaries were ashamed ; and the people rejoiced for the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like ? Whereunto shall I resemble it ? It is like a grain of mustard seed, which a man took and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it.

And again he said, Whereunto shall I liken the kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

### THE JOURNEY TOWARD JERUSALEM

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved ? And he said unto them, Strive to enter in at the strait gate ; for many will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open unto us, and he shall answer you, I know you not whence ye are : then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets : but he shall say, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God ; and there are last which shall be first, and there are first which shall be last.

### THE LAMENT OF JESUS FOR JERUSALEM

The same day there came certain Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following, for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ! How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! Behold, your house is left unto you desolate, and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

It came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him ; and there was a certain man before him which had the dropsy. Jesus spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day ? They held their peace ; and he took him, and healed him, and let him go ; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day ? And they could not answer him.

### THE PARABLE OF THE HIGHEST ROOM

He put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them : When thou art bidden to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him, and he that bade thee come and say, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh he may say, Friend, go up higher ; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee. But, when thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed, for they cannot recompense thee ; thou shalt be recompensed at the resurrection of the just.

### THE GREAT SUPPER

Then said he, A certain man made a great supper, and bade many ; and sent his servant to say to them, Come, for all things are now ready. And they all with one consent began to make excuse.

The first said, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. Another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. Another said, I have married a wife, and therefore I cannot come.

Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

There went great multitudes with him ; and he turned, and said unto them, Whosoever doth not bear his cross, and come after me, cannot be my disciple. Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it ? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good, but if the salt have lost his savour wherewith shall it be seasoned ? It is neither fit for the land nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear.

### THE LOST SHEEP

Then drew near unto him all the publicans and sinners for to hear him, and the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it ? When he hath found it he layeth it on his shoulders, rejoicing ; and when he cometh home he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

### THE TEN PIECES OF SILVER

What woman having ten pieces of silver, if she lose one piece doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

## THE PRODIGAL SON

A certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

Not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. When he had spent all there arose a mighty famine in that land; and he began to be in want; and he joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.

And he arose, and came to his father; but when he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

The son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat, and be merry, for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field, and as he came and drew nigh to the house he heard music and dancing; and he called one of the servants, and asked what these things meant.

He said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

He was angry, and would not go in; therefore came his father out, and intreated him. And he said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead and is alive again; and was lost, and is found.

## THE UNJUST STEWARD

He said unto his disciples, There was a certain rich man which had a steward that wasted his goods; and he called him, and said unto

him, How is it that I hear this of thee ? Give an account of thy stewardship, for thou mayest be no longer steward.

Then the steward said within himself, What shall I do ? I cannot dig ; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? He said, A hundred measures of oil ; and he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, How much owest thou ? He said, A hundred measures of wheat ; and he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely, for the children of this world are in their generation wiser than the children of light.

And I say unto you, He that is faithful in that which is least is faithful also in much ; and he that is unjust in the least is unjust also in much. No servant can serve two masters ; for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were covetous, heard all these things, and derided him.

#### THE TEN LEPERS

It came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee ; and as he entered into a certain village there met him ten men that were lepers, which stood afar off.

They lifted up their voices, and said, Jesus, Master, have mercy on us ; and when he saw them he said unto them Go shew yourselves unto the priests ; and as they went they were cleansed. One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks ; and he was a Samaritan. And Jesus said, Were there not ten cleansed ? Where are the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way ; thy faith hath made thee whole.

#### THE WIDOW AND THE UNJUST JUDGE

He spake a parable unto them to this end, that men ought always to pray and not to faint, saying, There was in a city a judge which feared not God, neither regarded man ; and there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

Hear what the unjust judge saith, and shall not God avenge his own elect, which cry day and night unto him, though he bear long

with them ? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth ?

### THE PHARISEE AND THE PUBLICAN

He spake this parable unto certain which trusted in themselves that they were righteous, and despised others.

Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: *God, I thank thee that I am not as other men are, extortioners, unjust, or even as this publican. I fast twice in the week, I give tithes of all I possess.* And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, *God be merciful to me a sinner.* I tell you, this man went down to his house justified rather than the other ; for every one that exalteth himself shall be abased and he that humbleth himself shall be exalted.

### THE LITTLE RICH MAN

Jesus entered and passed through Jericho, and behold, there was a man named Zaccheus, the chief among the publicans, and he was rich. He sought to see Jesus, and could not for the press, because he was little of stature ; and he ran before, and climbed up into a sycamore tree to see him, for he was to pass that way.

When Jesus came to the place he looked up, and saw him, and said, Zaccheus, make haste and come down ; for today I must abide at thy house. And he made haste and came down, and received him joyfully.

When they saw it they all murmured, saying he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said, Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him fourfold. Jesus said, This day is salvation come to this house, for the Son of Man is come to seek and to save that which was lost.

### THE NOBLEMAN AND HIS SERVANTS

As they heard these things he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return ; and he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

When he was returned, having received the kingdom, he commanded these servants to be called that he might know how much every man had gained by trading. Then came the first, saying,

Lord, thy pound hath gained ten pounds ; and he said unto him, Well, thou good servant ; because thou hast been faithful in a very little, have thou authority over ten cities.

The second came, saying, Lord, thy pound hath gained five pounds ; and he said likewise to him, Be thou also over five cities.

Another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin ; for I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow ; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ?

He said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds, for unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

### JESUS BEHOLDS JERUSALEM

When he had thus spoken he went before, ascending to Jerusalem.

As he went they spread their clothes in the way, and when he was come nigh the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest.

Some of the Pharisees said, Master, rebuke thy disciples, and he answered them, I tell you that if these should hold their peace the stones would immediately cry out.

When he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now are hid from thine eyes ! For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another.

### THE DAYS THAT SHALL COME

As some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come in which there shall not be left one stone upon another that shall not be thrown down.

They asked him, saying, Master, but when shall these things be ? And what sign will there be when these things shall come to pass ? And he said :



AND THE LORD TURNED AND LOOKED UPON PETER

*From a print of the Berlin Photographic Company*

*See page 370*



THEN JUDAS REPENTED HIMSELF AND CAST DOWN THE PIECES OF SILVER IN THE TEMPLE

*By Edward Armitage*

*See page 331*



HEROD WITH HIS MEN OF WAR SET HIM AT NAUGHT AND MOCKED HIM

*By Domenico Morelli*

*See page 371*



ECCE HOMO—BEHOLD THE MAN

*By Antonio Ciseri*

*See page 394*

*Take heed that ye be not deceived ; for many shall come in my name, saying, I am Christ, and the time draweth near : go ye not therefore after them. When ye shall hear of wars and commotions, be not terrified, for these things must first come to pass ; but the end is not by and by. Nation shall rise against nation, and kingdom against kingdom ; and great earthquakes shall be in divers places, and famines and pestilences ; and fearful sights and great signs shall there be from heaven. Before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, before kings and rulers, for my name's sake. Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; some of you shall they cause to be put to death ; and ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.*

In the daytime he was teaching in the temple, and at night he went out, and abode in the mount of Olives. All the people came early in the morning in the temple to hear him.

#### THE LAST WORDS TO THE DISCIPLES

Now the feast drew nigh which is called the Passover, and the chief priests and scribes sought how they might kill him, for they feared the people.

Then entered Satan into Judas Iscariot, and he communed with the chief priests and captains how he might betray him unto them. They covenanted to give him money, and he sought opportunity to betray him unto them in the absence of the multitude.

Then came the day when the passover must be killed, and when the hour was come he sat down, the twelve with him, and he said unto them, I have desired to eat this passover with you before I suffer, for I will not any more eat thereof until it be fulfilled in the kingdom of God.

He took the cup, and gave thanks, and said, Take this, and divide it among yourselves, for I will not drink of the fruit of the vine until the kingdom of God shall come.

He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you ; this do in remembrance of me. But, behold, the hand of him that betrayeth me is with me on the table. Truly the Son of Man goeth, but woe unto that man by whom he is betrayed !

They began to inquire among themselves which it was that should do this thing, and there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so ; he that is greatest among you, let him serve.

He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything ? And they said, Nothing. Then

said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip ; and he that hath no sword, let him sell his garment and buy one, for the things concerning me have an end. They said, Lord, behold, here are two swords. And he said unto them, *It is enough.*

He came out, and went, as he was wont, to the mount of Olives ; and his disciples followed him. When he was at the place he said unto them, Pray that ye enter not into temptation ; and he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, *Father, if thou be willing, remove this cup from me ; nevertheless not my will, but thine, be done.* There appeared an angel unto him from heaven, strengthening him. And, being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground.

When he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye ? Rise and pray, lest ye enter into temptation.

### THE KISS OF JUDAS

And while he yet spake, behold a multitude, and Judas went before them, and drew near Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss ?

When they which were about him saw what would follow they said unto him, Lord, shall we smite with the sword ? and one of them smote the servant of the high priest, and cut off his right ear. Jesus said, Suffer ye thus far ; and he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, Be ye come out as against a thief, with swords and staves ? When I was daily with you in the temple ye stretched forth no hands against me, but this is your hour, and the power of darkness.

Then took they him, and led him into the high priest's house ; and Peter followed afar off.

When they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. After a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. About the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him, for he is a Galilean. Peter said, Man, I know not what thou sayest ; and immediately, while he yet spake, the cock crew.

And the Lord turned and looked upon Peter ; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice.

And Peter went out, and wept bitterly.

## JESUS BEFORE THE JUDGES

The men that held Jesus mocked him, and smote him, and when they had blindfolded him they struck him on the face, and many things blasphemously spake they against him.

As soon as it was day the elders and the chief priests and the scribes came together and led him into their council, saying, Art thou the Christ? Tell us. And he said unto them, *If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God.* Then said they all, Art thou then the Son of God? And he said unto them, *Ye say that I am.*

And they said, What need we any further witness? for we ourselves have heard of his own mouth; and the whole multitude of them arose and led him unto Pilate, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

Pilate asked him, Art thou the King of the Jews? and he answered him, *Thou sayest it.* Then said Pilate to the chief priests and to the people, I find no fault in this man. They were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee he asked whether the man were a Galilean, and as soon as he knew that he belonged to Herod's jurisdiction he sent him to Herod, who himself was at Jerusalem at that time.

When Herod saw Jesus he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. He questioned with him in many words, but he answered nothing.

The chief priests and scribes stood and vehemently accused him, and Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

The same day Pilate and Herod were made friends together (for before they were at enmity between themselves), and Pilate, when he had called together the chief priests and the rulers and the people, said, Ye have brought this man unto me as one that perverteth the people; and I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod, for I sent you to him. Lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him (for of necessity he must release one unto them at the feast).

And they cried out all at once, saying, Away with this man, and release unto us Barabbas (who for murder was cast into prison).

Pilate, willing to release Jesus, spake again to them; but they cried, saying, Crucify him, crucify him.

He said unto them the third time, Why, what evil hath he done?

I have found no cause of death in him. I will chastise him, and let him go. They were instant with loud voices, requiring that he might be crucified ; and the voices of them and of the chief priests prevailed.

Pilate gave sentence that it should be as they required. He released unto them him whom they had desired ; but he delivered Jesus to their will.

As they led him away they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

There followed a great company of people, and of women, which bewailed and lamented ; but Jesus, turning unto them, said, *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in which they shall say to the mountains, Fall on us ; and to the hills, Cover us.*

### CALVARY

There were also two other, malefactors, led with him to be put to death ; and when they were come to the place called Calvary there they crucified him, and the malefactors, one on the right hand and the other on the left.

Then said Jesus, *Father, forgive them, for they know not what they do.* And they parted his raiment, and cast lots.

The people stood beholding ; and the rulers also derided him, saying, He saved others ; let him save himself if he be Christ, the chosen of God.

The soldiers also mocked him, coming to him, and offering him vinegar, saying, If thou be the king of the Jews, save thyself.

A superscription was written over him in letters of Greek, and Latin, and Hebrew, *This is the King of the Jews.*

One of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us ; but the other rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly, for we receive due reward of our deeds ; but this man hath done nothing amiss.

He said unto Jesus, Lord, remember me when thou comest into thy kingdom ; and Jesus said, *Verily I say unto thee, Today shalt thou be with me in paradise.*

It was about the sixth hour, and there was a darkness over all the earth until the ninth hour. The sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice he said, *Father, into thy hands I commend my spirit :* and, having said thus, he gave up the ghost.

When the centurion saw what was done he glorified God, saying, Certainly this was a righteous man ; and all the people that came

together, beholding the things which were done, smote their breasts, and returned. All his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

There was a man named Joseph, a counsellor, a good man, and just ; he was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus ; and he took it down, and wrapped it in linen, and laid it in a sepulchre hewn in stone, wherein never man before was laid.

The sabbath drew on, and the women from Galilee followed and beheld the sepulchre, and how his body was laid. And they prepared spices and ointment.

### THE THIRD DAY

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices they had prepared, and certain others with them. They found the stone rolled away from the sepulchre, and they entered in, and found not the body of Jesus.

And it came to pass, as they were much perplexed, behold, two men stood by them in shining garments, and said unto them, Why seek ye the living among the dead ? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told these things unto the eleven, and to all the rest.

It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told the apostles, and their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre ; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Two of them went that same day to a village called Emmaus, and they talked together of all these things.

And it came to pass that, while they communed together, Jesus himself drew near, and went with them ; but their eyes were holden that they should not know him. And he said unto them, *What manner of communications are these that ye have one to another, as ye walk, and are sad ?* And one of them, whose name was Cleopas, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days ? He said unto them, *What things ?* And they said unto him, Concerning Jesus of Nazareth, a prophet mighty in deed and word before God and all the people ; how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted

that it had been he which should have redeemed Israel. Today is the third day since these things were done, and certain women of our company, which were early at the sepulchre, came saying that he was alive; and certain of them which were with us went to the sepulchre and found it even as the women had said; but him they saw not. Then he said unto them, *O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?*

And, beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

They drew nigh unto the village, whither they went, and he made as though he would have gone farther; but they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them. And as he sat at meat with them he took bread, and blessed it, and brake, and gave to them, and their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us while he talked with us by the way?

They rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed and hath appeared to Simon. And they told what things were done in the way, and how he was known of them.

And, as they thus spake, Jesus stood in the midst of them, and saith unto them, *Peace be unto you.* But they were terrified and affrighted, and supposed that they had seen a spirit; and he said unto them, *Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.*

When he had thus spoken he shewed them his hands and his feet; and while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? They gave him a piece of a broiled fish, and of a honeycomb, and he took it, and did eat before them. Then opened he their understanding, that they might understand the scriptures, and said unto them, *Behold, I send the promise of my Father upon you; but tarry ye in Jerusalem, until ye be endued with power from on high.*

He led them out as far as to Bethany, and lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, and they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.

## THE STORY TOLD BY SAINT JOHN

*I<sup>N</sup> the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shineth in darkness ; and the darkness comprehended it not.*

There was a man sent from God whose name was John ; and the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And they asked him, Why baptizest thou, if thou be not Christ, nor Elias ? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not ; he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world : this is he. John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not ; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God.

The next day John stood, and two of his disciples, and, looking upon Jesus as he walked, he saith, Behold the Lamb of God ! The two disciples heard him speak, and they followed Jesus.

Then Jesus turned and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi (which is to say, Master), where dwellest thou ? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Christ. And he brought him to Jesus.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses and the prophets did write, Jesus of Nazareth.

And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile ! Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel. Jesus said unto him, Believest thou ? Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

### THE MARRIAGE IN CANA

The third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. Both Jesus was called, and his disciples, to the marriage, and when they wanted wine the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee ? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

There were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana, and his disciples believed on him.

### THE MONEY CHANGERS IN THE TEMPLE

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples ; and they continued there not many days.

The Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves, Take these things hence ; make not my Father's house a house of merchandise.

Then answered the Jews, What sign shewest thou unto us, seeing that thou doest these things ? Jesus said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ? But he spake of the temple of his body.

## NICODEMUS WHO CAME BY NIGHT

A man of the Pharisees named Nicodemus, a ruler of the Jews, came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old ?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

Nicodemus said unto him, How can these things be ?

Jesus answered, Art thou a master of Israel, and knowest not these things ? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things ? As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life. *For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

After these things came Jesus and his disciples into the land of Judea ; and there he tarried with them, and baptized.

He left Judea, and departed again into Galilee ; and he must needs go through Samaria.

## THE WOMAN OF SAMARIA

Then cometh he to a city called Sychar, near to the parcel of ground that Jacob gave to Joseph.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat on the well ; and about the sixth hour there cometh a woman of Samaria to draw water.

Jesus saith unto her, Give me to drink. Then saith the woman of Samaria, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? (for the Jews have no dealings with the Samaritans).

Jesus said unto her, If thou knewest the gift of God, and who it is

that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep ; from whence then hast thou living water ? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ?

Jesus said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither.

The woman answered and said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband : in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what ; we know what we worship ; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. *God is a Spirit, and they that worship him must worship him in spirit and in truth.*

The woman saith unto him, I know that Messias cometh, called Christ ; when he is come he will tell us all things.

Jesus saith unto her, I that speak unto thee am he.

Upon this came his disciples, and marvelled that he talked with the woman ; yet no man said, What seekest thou ? or, Why talkest thou with her ?

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did ; is not this the Christ ?

Then they went out of the city, and came unto him.

In the meanwhile his disciples prayed him, saying, Master, eat ; but he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat ?

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months,

and then cometh harvest ? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth.

When the Samaritans were come unto him they besought him that he would tarry with them ; and he abode there two days. And many more believed.

After two days he departed thence, and went into Galilee, for Jesus himself testified that a prophet hath no honour in his own country.

#### THE NOBLEMAN'S SON AT CAPERNAUM

When he was come into Galilee the Galileans received him, having seen all the things that he did at Jerusalem at the feast ; for they also went unto the feast.

So Jesus came again into Cana, and there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come he went unto him, and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way ; thy son liveth. The man believed, and went his way, and as he was going down his servants met him, saying, Thy son liveth.

#### BY THE POOL OF BETHESDA

After this there was a feast of the Jews ; and Jesus went up to Jerusalem.

Now there is at Jerusalem, by the sheep market, a pool which is called Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water (for an angel went down at a certain season into the pool, and troubled the water ; whosoever then first stepped in was made whole). And a certain man was there which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole ?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool ; but while I am coming another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk ; and immediately the man was made whole, and took up his bed, and walked.

The day was the sabbath : the Jews therefore said unto him that was cured, It is the sabbath day ; it is not lawful for thee to

carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ? And he that was healed wist not who it was, for Jesus had conveyed himself away.

Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole ; sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole ; and therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

### THOSE WHO WALKED NO MORE WITH HIM

The people came to Capernaum, seeking for Jesus, and when they found him they said unto him, What shall we do, that we might work the works of God ? Jesus said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee ? What dost thou work ? Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, *I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.*

The Jews then murmured at him, because he said, I am the bread which came down from heaven, and they said, Is not this the son of Joseph, whose father and mother we know ? How is it then that he saith, I came down from heaven ? Jesus therefore answered and said unto them, Murmur not among yourselves. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

These things said he in the synagogue, as he taught in Capernaum. Many of his disciples, when they heard this, said, This is a hard saying ; who can hear it ? And from that time many disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away ? Simon Peter answered him, Lord, to whom shall we go ? Thou hast the words of eternal life, and we believe that thou art the Son of the living God.

After these things Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him.

### JESUS TEACHES IN THE TEMPLE

Now the feast of tabernacles was at hand ; his brethren therefore said unto him, Depart hence, and go unto Judea, that thy disciples also may see the works thou doest. If thou do these things, shew thyself to the world. For neither did his brethren believe in him.

Then Jesus said unto them, My time is not yet come ; but your time is always ready. The world cannot hate you ; but me it hateth,

because I testify of it that the works thereof are evil. Go ye up unto this feast : I go not up yet, for my time is not full come.

When he had said these words he abode still in Galilee, but when his brethren were gone up, then went he also up, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he ? And there was much murmuring among the people concerning him, for some said, He is a good man ; others said, Nay, but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught ; and the Jews marvelled, saying, How knoweth this man letters, having never learned ? Then said some of them of Jerusalem, Is not this he whom they seek to kill ? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ ? Howbeit we know this man, whence he is ; but when Christ cometh no man knoweth whence he is.

Then cried Jesus in the temple as he taught, saying, Ye both know me and ye know whence I am ; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me.

Then they sought to take him, but no man laid hands on him.

#### NEVER MAN SPAKE LIKE THIS MAN

Then came the officers to the chief priests and Pharisees ; and they said, Why have ye not brought him ? The officers answered, Never man spake like this man.

Then answered the Pharisees, Are ye also deceived ? Have any of the rulers or of the Pharisees believed on him ?

Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man before it hear him and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and look, for out of Galilee ariseth no prophet.

And every man went unto his own house.

Jesus early in the morning came again into the temple, and all the people came unto him ; and he sat down, and taught them, saying, I am the Light of the World ; he that followeth me shall not walk in darkness, but shall have the light of life.

Then said they unto him, Where is thy Father ? Jesus answered, Ye neither know me nor my Father ; if ye had known me ye should have known my Father also.

These words spake Jesus in the treasury, as he taught in the temple, and no man laid hands on him, for his hour was not yet come. Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself ; but as my Father hath taught me I speak these things. And he that

sent me is with me. The Father hath not left me alone, for I do always those things that please him.

As he spake these words many believed on him. Then said Jesus to those Jews which believed, If ye continue in my word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man ; how sayest thou, Ye shall be made free ? Jesus answered them, Whosoever committeth sin is the servant of sin. Verily, verily, I say unto you, If a man keep my saying he shall never see death.

Then said the Jews unto him, Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying he shall never taste of death. Art thou greater than our father Abraham ? Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him ; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

#### THE BLIND BEGGAR OF SILOAM

As Jesus passed by he saw a man blind from his birth, and his disciples asked him, Master, who did sin, this man or his parents, that he was born blind ? Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of him that sent me while it is day ; the night cometh when no man can work. As long as I am in the world, I am the Light of the World.

When he had thus spoken he spat on the ground, and made clay, and anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore and washed, and came seeing.

The neighbours said, Is not this he that sat and begged ? Some said, This is he ; others said, He is like him ; but he said, I am he. Therefore said they unto him, How were thine eyes opened ? He answered and said, A man that is called Jesus anointed mine eyes and I received sight.

It was the sabbath day when Jesus made the clay and opened his eyes ; therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles ? And there was a division among them. But the Jews did not believe that he had been blind and received his sight until they called the parents and asked them, Is this your son, who ye say was born blind ? How then doth he now see ? His parents answered, We know that this is our son, and that

he was born blind ; but by what means he now seeth we know not ; or who hath opened his eyes we know not. He is of age, ask him ; he shall speak for himself.

Then again called they the man that was blind, and said, Give God the praise ; we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not ; one thing I know, that, whereas I was blind, now I see.

Then said they to him again, What did he to thee ? How opened he thine eyes ? He answered them, I have told you already, and ye did not hear ; wherefore would ye hear it again ? Will ye also be his disciples ?

Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses ; as for this fellow we know not from whence he is.

The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, yet he hath opened mine eyes. Now we know that God heareth not sinners ; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God he could do nothing.

They said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.

Jesus heard that they had cast him out ; and when he had found him, he said, Dost thou believe on the Son of God ? He said, Lord, I believe ; and he worshipped him.

### THE GOOD SHEPHERD

Jesus said, *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. When he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voice of strangers.*

*Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers ; but the sheep did not hear them.*

*I am the Door ; by me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy ; I am come that they might have life, and have it more abundantly.*

*I am the Good Shepherd ; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth,*

*and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep.*

*I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. - Other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd.*

*Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

### IN SOLOMON'S PORCH

There was a division again among the Jews for these sayings ; and many of them said, He hath a devil, and is mad ; why hear ye him ? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind ?

It was at Jerusalem the feast of the dedication, and it was winter ; and Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said, How long dost thou make us to doubt ? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life. They shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all ; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewed you from my Father ; for which of those works do ye stone me ? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy ; and because thou, being a man, makest thyself God. Jesus answered them, If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know that the Father is in me, and I in him.

They sought again to take him, but he escaped out of their hand, and went away beyond Jordan into the place where John at first baptized ; and there he abode. And many resorted unto him, and said, John did no miracle, but all things that John spake of this man were true. And many believed on him there.

### THE LITTLE HOME OF BETHANY

Now a certain man was sick, named Lazarus, of Bethany. It was that Mary which anointed the Lord with ointment, and wiped



WHEN THEY HAD PLAITED A CROWN OF THORNS THEY PUT IT ON HIS HEAD, AND A REED  
IN HIS RIGHT HAND

*By Ary Scheffer, from a Braun print*



THE ROAD TO CALVARY  
*By William Bouguereau, from a Braun print*

his feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto him, saying, Lord, he whom thou lovest is sick. When Jesus heard that he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again ?

Jesus answered, Are there not twelve hours in the day ? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him. These things said he, and after he saith unto them, Our friend Lazarus sleepeth ; but I go that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep he shall do well. Then said Jesus unto them plainly, Lazarus is dead.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off ; and many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Martha, as soon as she heard that Jesus was coming, went and met him ; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the Resurrection, and the Life. He that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die. Believest thou this ?

She saith unto him, Yea, Lord, I believe ; and she went her way and called her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that she arose quickly, and came unto him, and fell at his feet, saying, Lord, if thou hadst been here my brother had not died.

When Jesus saw her weeping he was troubled and said, Where have ye laid him ? They said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him ! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

Jesus cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha saith unto him, Lord, he

hath been dead four days. Jesus saith unto her, Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God ?

Then they took away the stone, and Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, and I knew that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me.

When he thus had spoken he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes, his face bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

### THE JEWS SEEK TO KILL JESUS

Then many of the Jews believed on him, but some went to the Pharisees and told them what Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we ? If we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation.

And Caiaphas the high priest said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he, not of himself, but, being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

From that day forth they took counsel together to put him to death. Jesus therefore walked no more openly among the Jews ; but went unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

The Jews' passover was nigh at hand, and many went out of the country up to Jerusalem. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast ? Now both the chief priests and the Pharisees had given a commandment that if any man knew where he were he should shew it, that they might take him.

### THE SUPPER AT BETHANY

Then Jesus six days before the passover came to Bethany. There they made him a supper, and Martha served ; but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odour of the ointment.

Then saith Judas Iscariot, Why was not this ointment sold for three hundred pence, and given to the poor ? This he said, not that he cared for the poor, but because he was a thief, and had the bag,

and bare what was put therein. Then said Jesus, Let her alone : against the day of my burying hath she kept this. The poor always ye have with you, but me ye have not always.

### THE VOICE FROM HEAVEN

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna ! Blessed is the King of Israel that cometh in the name of the Lord.

Jesus, when he had found a young ass, sat thereon, and the Pharisees said among themselves, Behold, the world is gone after him.

There were certain Greeks who came to Philip, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and Andrew and Philip tell Jesus.

Jesus answered them, saying, The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die it bringeth forth much fruit. He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me ; and, where I am, there shall also my servant be. If any man serve me him will my Father honour. Now is my soul troubled ; and what shall I say ? Father, save me from this hour ; but for this cause came I unto this hour. Father, glorify thy name.

Then came there a voice from heaven, saying, I have both glorified it and will glorify it again.

The people that stood by, and heard it, said that it thundered ; others said, An angel spake to him.

Jesus answered, This voice came not because of me, but for your sakes. Now is the judgment of this world ; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

This he said signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever ; and how sayest thou, The Son of Man must be lifted up ? Who is this Son of Man ? Then said Jesus, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you ; for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be the children of light.

These things spake Jesus, and departed, and did hide himself from them. But, though he had done so many miracles before them, they believed not on him.

## THE LAST DAYS

Now before the feast of the passover, when Jesus knew that his hour was come, having loved his own which were in the world, he loved them unto the end.

And, supper being ended, the devil having now put into the heart of Judas Iscariot to betray him, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, riseth from supper, and laid aside his garments, and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet. Then cometh he to Simon Peter, and Peter saith, Lord, dost thou wash my feet? Jesus said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him.

After he had washed their feet he said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen; but he that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass ye may believe that I am he.

## JUDAS GOES OUT

When Jesus had thus said he was troubled in spirit, and said, Verily, verily, I say unto you that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot.

Then said Jesus unto him, *That thou doest, do quickly.*

No man at the table knew for what intent he spake this unto him, for some of them thought, because Judas had the bag, that Jesus had

said unto him, Buy those things that we have need of ; or that he should give something to the poor. He then, having received the sop, went immediately out ; and it was night.

### THE FAREWELL OF JESUS TO HIS DISCIPLES

When he was gone out, Jesus said, *Little children, yet a little while I am with you. Ye shall seek me ; and as I said unto the Jews, Whither I go ye cannot come, so now I say to you. A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples.*

Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go thou canst not follow me now, but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now ! I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

*Let not your heart be troubled ; ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so I would have told you. I go to prepare a place for you. And I will come again, and receive you unto myself, that where I am ye may be also. Whither I go ye know, and the way ye know.*

Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him, *I am the Way, the Truth, and the Life : no man cometh unto the Father but by me. Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do. And whatsoever ye shall ask in my name that will I do, that the Father may be glorified. If ye shall ask anything in my name I will do it.*

*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.*

*Peace I leave with you ; my peace I give unto you : not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice because I said, I go unto the Father, for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you, for the prince of this world cometh. Arise, let us go hence.*

*I am the True Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.*

*If a man abide not in me he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full.*

*This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

*These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me they will also persecute you; if they have kept my saying they will keep yours also.*

*These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think he doeth God service. But these things have I told you that when the time shall come ye may remember I told you of them. These things I said not unto you at the beginning, because I was with you, but now I go my way to him that sent me.*

*Because I have said these things sorrow hath filled your heart; nevertheless I tell you the truth. It is expedient for you that I go away for if I go not the Comforter will not come unto you; but if I depart I will send him. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will shew you things to come.*

*A little while, and ye shall not see me ; and again a little while, and ye shall see me, because I go to the Father.*

### BEHOLD, THE HOUR COMETH

Then said some of his disciples among themselves, What is this that he saith, A little while ? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them :

*Do ye inquire among yourselves of that I said, A little while, and ye shall not see me ? and again a little while, and ye shall see me ? Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy. Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Do ye now believe ?*

*Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone ; and yet I am not alone, because the Father is with me. These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation ; but be of good cheer : I have overcome the world.*

### THE PRAYER OF JESUS

These words spake Jesus, and lifted up his eyes to heaven, and said,

*Father, the hour is come. Glorify thy Son, that thy Son also may glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*

*I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with the glory I had with thee before the world was. I have manifested thy name unto the men thou gavest me out of the world ; thine they were, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*

*I pray for them. I pray not for the world, but for them which thou hast given me ; for they are thine. All mine are thine and thine are mine, and I am glorified in them.*

*And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them I kept them in thy name ; those that thou gavest me I have kept, and none of them is lost, but the son of perdition.*

*And now come I to thee. I have given them thy word ; and the world hath hated them because they are not of the world.*

*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth. Neither pray I for these alone, but for them also which shall believe through their word, that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us.*

*Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee ; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them.*

### THE ARREST

When Jesus had spoken these words he went with his disciples over the brook Cedron, where was a garden, into which he entered. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus, knowing all things that should come upon him, went forth, and said, *Whom seek ye ?* They answered him, Jesus of Nazareth. Jesus saith, *I am he.* And Judas, which betrayed him, stood with them. As soon as he had said unto them, *I am he,* they went backward, and fell to the ground.

Then asked he them again, *Whom seek ye ?* And they said Jesus of Nazareth. Jesus answered, *I have told you that I am he. If therefore ye seek me, let these go their way.* Then Peter, having a sword, drew it and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, *Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it ?*

Then the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first, for he was father-in-law to Caiaphas the high priest. Now Caiaphas was he which gave counsel to the Jews that it was expedient that one man should die for the people. Peter followed Jesus, and so did another disciple ; that disciple was known unto the high priest, and went in with Jesus into the palace, but Peter stood at the door without.

Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples ? He saith, I am not. And the servants and officers stood there, who had made a fire of coals, for it was cold ; and they warmed themselves, and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, *I spake openly to the world. I ever*

*taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me ? Ask them which heard me, what I have said unto them : behold, they know what I said.*

And when he had thus spoken one of the officers struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, *If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ?*

And Peter stood and warmed himself. They said unto him, Art not thou also one of his disciples ? He denied it, and said, I am not.

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him ? Peter then denied again ; and immediately the cock crew.

### JESUS BEFORE PILATE

Then led they Jesus from Caiaphas unto the hall of judgment. It was early ; and they themselves went not into the judgment hall, lest they should be defiled.

Pilate then went out unto them, and said, What accusation bring ye against this man ? They answered and said unto him, If he were not a malefactor we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death.

Then Pilate entered the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ?

Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me ?*

Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me : what hast thou done ?

Jesus answered, *My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence.*

Pilate therefore said unto him, Art thou a king, then ?

Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*

Pilate saith unto him, What is truth ?

And when he had said this he went out again unto the Jews and saith, I find in him no fault at all. But ye have a custom that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews ? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate took Jesus, and scourged him ; and the soldiers

plaited a crown of thorns, and put it on his head ; and they put on him a purple robe, and said, Hail, King of the Jews ! and smote him with their hands. Pilate went forth again and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man !

### THE CRUCIFIXION

When the chief priests and officers saw him they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him, for I find no fault in him. The Jews answered, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate heard that saying he was the more afraid, and went again into the judgment hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer.

Then saith Pilate, Speakest thou not unto me ? Knowest thou not that I have power to crucify thee, and power to release thee ?

Jesus answered, *Thou couldest have no power at all against me except it were given thee from above ; therefore he that delivered me unto thee hath the greater sin.*

And from thenceforth Pilate sought to release him, but the Jews cried out, saying, If thou let this man go thou art not Caesar's friend : whosoever maketh himself a king speaketh against Caesar.

When Pilate heard that saying he brought Jesus forth, and sat down in the judgment seat in a place called the Pavement. It was the preparation of the passover, and about the sixth hour ; and he saith unto the Jews, Behold your King !

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Caesar. Then delivered he him unto them to be crucified ; and they took Jesus, and led him away.

And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, *Jesus of Nazareth the King of the Jews.*

This title read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latin. Then said the chief priests to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews.

Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part ; and also his coat.

The coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus saw his mother, and the disciple standing by whom he loved, he saith unto his mother, *Woman, behold thy son!* Then saith he to the disciple, *Behold thy mother!* And from that hour that disciple took her unto his own home.

After this Jesus saith, *I thirst*, and they filled a sponge with vinegar, and when Jesus had received the vinegar he said, *-It is finished*, and bowed his head, and gave up the ghost.

The Jews, that the bodies should not remain on the cross on the sabbath day, besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side.

He that saw it bare record, and his record is true.

### THE SEPULCHRE

After this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came, therefore, and took the body. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

In the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away.

Then she runneth and cometh to Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a

place by itself. Then went in also that other disciple, and he saw, and believed. Then the disciples went away unto their own home.

### THE FIRST APPEARANCE

But Mary stood without at the sepulchre weeping, and as she wept she stooped down, and looked into the sepulchre, and seeth two angels in white sitting where the body of Jesus had lain.

They say unto her, Woman, why weepest thou? She saith, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, *Woman, why weepest thou? Whom seekest thou?* She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, *Mary!* She turned herself, and saith unto him, *Master!*

Jesus saith unto her, *Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

### THE SECOND APPEARANCE

Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith, *Peace be unto you.*

And when he had so said he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, *Peace be unto you; as my Father hath sent me even so send I you.* And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Spirit.*

But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord; but he said, Except I shall see his hands, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

### THE THIRD APPEARANCE

After eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, *Peace be unto you.*

Then saith he to Thomas, *Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing.*

And Thomas answered and said, My Lord and my God.

Jesus saith unto him, *Thomas, because thou hast seen me thou hast believed : blessed are they that have not seen and yet have believed.*

Many other signs truly did Jesus in the presence of his disciples, which are not written in this book ; but these are written that ye might believe that Jesus is the Son of God ; and that, believing, ye might have life through his name.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias.

There were together Peter, and Thomas, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately ; and that night they caught nothing. When the morning was come Jesus stood on the shore, but the disciples knew not that it was Jesus.

Then Jesus saith, Children, have ye any meat ? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.

Now when Peter heard that it was the Lord he cast himself into the sea ; and the other disciples came in a little ship, dragging the net with fishes. As soon then as they were come to land they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught. Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three ; and for all there were so many yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou ? knowing it was the Lord. Jesus then cometh, and taketh bread, and giveth them.

This is the third time that Jesus shewed himself to his disciples, after he was risen from the dead.

### FEED MY LAMBS

When they had dined Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, *Feed my lambs.* He saith to him again the second time, Simon, lovest thou me ?

He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, *Feed my sheep.* He saith unto him the third time, Simon, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? and he said, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith unto him, *Feed my sheep. Verily, verily, I say unto thee, When thou wast young thou girded thyself, and walkedst whither thou wouldst, but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.*

This spake he signifying by what death he should glorify God. And when he had spoken this he saith unto him, *Follow me.* Then Peter, turning about, seeth the disciple whom Jesus loved following. Peter, seeing him, saith to Jesus, Lord, and what shall this man do ? Jesus saith unto him, *If I will that he tarry till I come, what is that to thee ? Follow thou me.*

Then went this saying abroad among the brethren that that disciple should not die ; yet Jesus said not unto him, He shall not die ; but, If I will that he tarry till I come, what is that to thee ?

This is the disciple which testifieth of these things, and wrote these things ; and we know that his testimony is true.

There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

THE NEW TESTAMENT

THE LIVES OF THE APOSTLES

## The Progress of Christianity from Jerusalem to Rome

WE are almost certain that it was Luke who wrote the fine story in the Acts of the Apostles describing the progress of Christianity from Jerusalem to Rome. He was the great friend of Peter and Paul. He travelled with them on their missionary tours, when they were forming and building up the early churches; and the Acts of the Apostles are almost solely the acts of these two, Paul chiefly among the Gentiles and Peter chiefly among the Jews.

A TENDER and faithful friend, Luke was with Paul in Rome in those anxious days when others had forsaken him, and his sympathies would be strong with Paul in the heroic efforts the great leader made to save Christianity from becoming a narrow religion for the Jewish race, and to establish it as universal gospel for the salvation of mankind.

IF we could fill in any single gap in history, should we not wish to fill in the gap in historical records of the time immediately after Jesus. We should wish to know something of those dramatic days when a faithful little band of men, fearing neither principalities nor powers, nor life nor death, nor things present nor things to come, nor any other creature, set out to save the world in the name of their Crucified Lord.

THE record in Acts is the most precious document we have concerning those days, a wonderful record of stirring personal experiences. Writing partly of things he saw, and partly of things he heard, the writer of Acts at times slips curiously into the first person, as if quoting from a diary, and we feel that everything he says is faithful and true.

HIS enthralling story of the early days of the Church is one of the incomparable documents of Christianity. It introduces us to the brave and gentle figure of Stephen, the first of the long roll of martyrs whose lives and deaths have consecrated the Christian faith; and to the heroic figure of Paul, the first of the long roll of missionaries whose lives have fulfilled those words of Jesus when he bade his followers go into all the world and preach the gospel. It may be doubted if all human history has known a more dramatic and courageous figure than Paul, who, setting out from the scene of the first martyrdom to destroy the new religion, changed the whole character of his life on the road to Damascus, and set out on those first missionary journeys which established Christianity on the strong foundation from which nothing can shake it.

VERY graphic is the story of the last days of Paul and Luke together. Who does not wish that someone had described a few days with Jesus as Luke has here described a few days with Paul?

## THE LIVES OF THE APOSTLES

**W**HEN the day of Pentecost was fully come they were all with one accord in one place. Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now when this was noised abroad the multitude came together and were confounded, because every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans ? And how hear we every man in our own tongue, wherein we were born ? Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words : Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, ye have taken, and by wicked hands have crucified and slain. This Jesus hath God raised up, whereof we all are witnesses. Let all the house of Israel know that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

When they heard this they were pricked in their heart, and said to Peter and the apostles, Men and brethren, what shall we do ?

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. Fear came upon every soul, and many wonders and signs were done by the apostles. All that believed were together, and had all things common ; and sold their possessions and goods and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

## THE TEMPLE CALLED BEAUTIFUL

Peter and John went up together into the temple at the hour of prayer, and a certain lame man was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered in. Seeing Peter and John about to go into the temple, he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none, but such as I have give I thee : In the name of Jesus of Nazareth rise up and walk. And he took him by the right hand and lifted him up ; and immediately he stood and entered with them into the temple, walking, and leaping, and praising God. And all the people were filled with wonder and amazement.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch called Solomon's, greatly wondering. When Peter saw it he answered unto the people, Ye men of Israel, why marvel ye at this ? Or why look ye so earnestly on us, as though by our own power we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead. His name through faith hath made this man strong, whom ye see and know. Now, brethren, I wot that through ignorance ye did it, as did also your rulers. Repent ye, therefore, and be converted, that your sins may be blotted out.

As they spake unto the people the priests, and the captain of the temple, and the Sadducees, came upon them, and laid hands on them, and put them in hold unto the next day ; for it was now eventide. Howbeit many of them which heard the word believed, and the number of the men was about five thousand.

## PETER SPEAKS TO THE PEOPLE

It came to pass on the morrow that their rulers, and elders, and scribes, and Annas the high priest, were gathered at Jerusalem, and when they had set them in the midst they asked, By what power, or by what name, have ye done this ?

Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all that by the name of Jesus of Nazareth whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner.

Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them that they had been with Jesus. And, beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council they conferred among themselves, saying, What shall we do to these men, for that a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem ; and we cannot deny it. But that it spread no farther among the people let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

### SIGNS AND WONDERS

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard. So when they had further threatened them they let them go, finding nothing how they might punish them, because of the people, for all men glorified God for that which was done.

Being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is : now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, and that signs and wonders may be done by the name of thy holy child Jesus.

And, when they had prayed, the place was shaken where they were assembled ; and they spake the word of God with boldness. The multitude of them that believed were of one heart and of one soul ; neither said any of them that aught of the things which he possessed was his own ; but they had all things common. With great power gave the apostles witness of the resurrection of the Lord Jesus ; and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the apostles' feet ; and distribution was made unto every man according as he had need.

By the hands of the apostles were many signs and wonders wrought among the people, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and they were healed every one.

### THE PRISON DOORS ARE OPENED

Then the high priest rose up, and all they that were with him, and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. When they heard that they entered into the temple early in the morning, and taught.

The high priest called the council, and sent to the prison to have them brought ; but when the officers came, and found them not in the prison, they returned, saying, The prison found we shut with all safety, and the keepers standing before the doors ; but we found no man within.

Now when the high priest and the captain of the temple and the chief priests heard these things they doubted whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are in the temple, teaching the people. Then went the captain and brought them without violence, for they feared the people, lest they should have been stoned. And when they had brought them they set them before the council ; and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name ? Behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the other apostles answered, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins.

### GAMALIEL IN THE COUNCIL

When they heard that they were cut to the heart, and took counsel to slay them. Then stood up one in the council, a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ; and said, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves ; who was slain, and as many as obeyed him were scattered, and brought to naught. After this man rose up Judas of Galilee in the days of the taxing, and drew much people after him ; he also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone, for if this counsel or this work be of men it will come to

naught, but if it be of God ye cannot overthrow it, lest haply ye be found to fight against God.

To him they agreed ; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name ; and daily in the temple, and in every house, they ceased not to teach and preach Jesus.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

The saying pleased the multitude, and they chose Stephen.

### THE STONING OF STEPHEN

Stephen, full of faith and power, did great wonders and miracles among the people. Then arose certain of the synagogue, disputing with Stephen, and, not able to resist the wisdom and the spirit by which he spake, they stirred up the people, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words, for we have heard him say that Jesus of Nazareth shall destroy this place, and shall change the customs Moses delivered us.

And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so ?

And he said, Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, and said, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on ; yet he promised that he would give it to him for a possession, and to his seed after him.

When the time of the promise drew nigh Moses was born, and was exceeding fair, and nourished up in his father's house three months ; and when he was cast out Pharaoh's daughter took him up, and nourished him for her own son. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. This Moses did God send to be a ruler and a deliverer. He brought them out after he had shewed wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years.

This is that Moses which said unto the children of Israel, A prophet shall your God raise up of your brethren, like unto me ; him

shall ye hear. This is he that was in the church in the wilderness with the angel which spake to him in Sinai. and with our fathers, who received the lively oracles to give unto us. Our fathers had the tabernacle of witness in the wilderness, but Solomon built him a house. Howbeit the Most High dwelleth not in temples made with hands. As saith the prophet, Heaven is my throne and Earth is my footstool : what house will ye build me ? saith the Lord, or what is the place of my rest ? Hath not my hand made all these things ?

Ye stiffnecked, ye do always resist the Holy Spirit ; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted ? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it.

When they heard these things they were cut to the heart, and gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him ; and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

They stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit ; and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

And when he had said this he fell asleep.

### THE YOUNG MAN NAMED SAUL

Saul was consenting unto his death. At that time there was a great persecution against the church at Jerusalem, and they were all scattered abroad, except the apostles. Devout men carried Stephen to his burial, and made great lamentation over him.

As for Saul, he made havoc of the church, entering into every house, and, haling men and women, committed them to prison. They that were scattered abroad went everywhere preaching the word.

Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way he might bring them bound to Jerusalem.

And as he journeyed he came near Damascus, and suddenly there shone round about him a light from heaven. He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? He said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against

the pricks. He, trembling and astonished, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. The men which journeyed with him stood speechless, hearing a voice, but seeing no man.

Saul arose from the earth, and when his eyes were opened he saw no man ; but they led him by the hand, and brought him into Damascus. He was three days without sight, and neither did eat nor drink.

There was a certain disciple at Damascus named Ananias ; and to him said the Lord in a vision, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus ; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem ; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said to him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel ; for I will shew him how great things he must suffer for my name's sake.

Ananias went his way, and entered into the house ; and, putting his hands on him said, Brother Saul, the Lord Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight. And immediately there fell from his eyes as it had been scales ; and he received sight, and arose, and was baptized. And when he had received meat he was strengthened.

Then was Saul certain days with the disciples which were at Damascus, and he preached Christ in the synagogues.

#### SAUL'S ESCAPE FROM DAMASCUS

All that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither that he might bring them bound to the chief priests ? But Saul increased the more in strength, and after many days the Jews took counsel to kill him. But their laying await was known of Saul, and the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem he assayed to join himself to the disciples, but they were all afraid of him. But Barnabas took him, and declared how he had seen the Lord in the way, and how he had preached boldly at Damascus in the name of Jesus ; and he was with them coming in and going out at Jerusalem. He spake boldly in the name of the Lord Jesus, and disputed against the Grecians, but they went about to slay him. The brethren brought him down to Cesarea, and sent him forth to Tarsus. Then had the churches rest

throughout all Judea and Galilee and Samaria, and were edified ; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied.

#### DORCAS

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas ; this woman was full of good works and almsdeeds which she did. And it came to pass that she was sick, and died ; whom when they had washed they laid in an upper chamber.

And, the disciples desiring that he would come to them, Peter arose and went with them into the upper chamber, and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down, and prayed ; and, turning him to the body said, Tabitha, arise. She opened her eyes, and when she saw Peter she sat up ; and he gave her his hand, and lifted her up, and, when he had called the saints and widows, presented her alive.

It was known throughout all Joppa, and many believed ; and he tarried many days in Joppa with one Simon, a tanner.

#### THE VISION OF CORNELIUS

There was a certain man in Cesarea called Cornelius, a centurion of the Italian band, a devout man, one that feared God with all his house, gave much alms to the people, and prayed to God alway.

He saw in a vision, evidently about the ninth hour of the day, an angel of God coming to him, and when he looked on him he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Now send men to Joppa, and call for one whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea. He shall tell thee what thou oughtest to do. And when the angel was departed he called two of his servants, and a devout soldier that waited on him continually, and sent them to Joppa.

On the morrow, as they drew nigh to the city, Peter went upon the housetop to pray, about the sixth hour ; and he became very hungry, and would have eaten, but while they made ready he fell into a trance, and saw heaven opened, and a vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. And the voice spake the second time, What God hath cleansed, that call not thou common. This was done thrice, and the vessel was received up again into heaven. Now while Peter doubted

what his vision should mean, behold, the men from Cornelius stood before the gate, and asked whether Peter were lodged there.

While Peter thought on the vision the Spirit said unto him, Behold, three men seek thee, Arise, get thee down, and go with them, doubting nothing, for I have sent them. Then Peter went down to the men, and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ? And they said, Cornelius the centurion, a just man, one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house. Then called he them in, and lodged them ; and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

### THE VISION OF PETER

The morrow after they entered into Cesarea. Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in Cornelius met him, and fell at his feet, and worshipped him ; but Peter took him up, saying, Stand up ; I myself also am a man. As he talked with him he went in, and found many that were come together ; and he said unto them, Ye know how it is an unlawful thing for a man that is a Jew to come unto one of another nation ; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for ; I ask therefore for what intent ye have sent for me ?

And Cornelius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send to Joppa, and call hither Peter ; he is lodged in the house of Simon a tanner by the sea side. Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now are we all here present before God, to hear all things that are commanded.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him.

While Peter yet spake these words the Holy Spirit fell on all them which heard the word. And they which believed were astonished, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Spirit. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

### THE DISCIPLES ARE FIRST CALLED CHRISTIANS

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and

Antioch, preaching the word to none but unto the Jews only. Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. The hand of the Lord was with them, and a great number believed.

Then tidings of these things came unto the ears of the church in Jerusalem ; and they sent forth Barnabas, that he should go as far as Antioch ; who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, full of the Holy Spirit and of faith ; and much people was added unto the Lord.

Then departed Barnabas to Tarsus, to seek Saul ; and when he had found him he brought him to Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people ; and the disciples were called Christians first in Antioch.

### PETER IS BOUND IN CHAINS

Now about that time Herod the king stretched forth his hands to vex certain of the church, and he killed James the brother of John with the sword. Because he saw it pleased the Jews he proceeded further to take Peter also ; and when he had apprehended him he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shone in the prison. He smote Peter on the side, and raised him, saying, Arise up quickly, and his chains fell off from his hands. The angel said, Gird thyself, and bind on thy sandals ; and so he did. And he saith unto him, Cast thy garment about thee, and follow me ; and he went out, and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward they came unto the iron gate that leadeth unto the city, which opened to them, and they went out, and passed on through one street ; and forthwith the angel departed from him.

### THE KNOCKER AT THE GATE

When Peter was come to himself he said, Now I know that the Lord hath sent his angel, and hath delivered me out of the hand of Herod. And when he had considered the thing he came to the house of Mary the mother of John, where many were gathered praying.

As Peter knocked at the door of the gate a damsel came to hearken,

named Rhoda, and when she knew Peter's voice she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking, and when they opened the door and saw him they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto the brethren. And he departed, and went into another place.

As soon as it was day there was no small stir among the soldiers, what was become of Peter ; and when Herod sought for him and found him not he examined the keepers, and commanded that they should be put to death.

#### PAUL'S SPEECH AT ANTIOCH

Saul (who is also called Paul) came to Antioch and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

Then Paul stood up, and, beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought them out of it. About forty years suffered he their manners in the wilderness, and when he had destroyed seven nations in the land of Canaan he divided their land to them by lot. After that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

Afterwards he raised up David to be their king, and of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus. Men and brethren, children of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. They that dwell at Jerusalem, and their rulers, though they found no cause of death in him, yet desired Pilate that he should be slain.

But God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how the promise which was made unto the fathers God hath fulfilled unto us their children, in that he hath raised up Jesus again.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins ; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets ; behold, ye despisers, and wonder, and perish.

## PAUL IS DRIVEN FROM THE CITY

When the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next sabbath ; and the next sabbath day came almost the whole city to hear.

But when the Jews saw the multitudes they were filled with envy, and spake against those things spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you ; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

When the Gentiles heard this they were glad, and glorified the word of the Lord. And the word was published throughout all the region. But the Jews stirred up devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

They shook off the dust of their feet against them, and came to Iconium, and the disciples were filled with joy. And it came to pass in Iconium that they went both together into the synagogue, and so spake that a great multitude both of the Jews and of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord ; but the multitude of the city was divided, and when there was an assault made both of the Gentiles and of the Jews to use them despitefully, and to stone them, they fled unto Lystra, and the region that lieth round about ; and there they preached the gospel.

## THE CRY OF THE PEOPLE OF LYSTRA

There sat a certain man at Lystra, impotent in his feet, being a cripple who never had walked. The same heard Paul speak ; who, stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

When the people saw what Paul had done they lifted up their voices, saying, The gods are come down to us in the likeness of men.

And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people, which, when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, saying, Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made

heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas.

### THE PARTING OF PAUL AND BARNABAS

Some days after Paul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do; and Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, and the contention was so sharp between them that they parted one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and went through Syria, and Cilicia, confirming the churches.

A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us. Therefore we came to Philippi, the chief city of that part of Macedonia, and we were in that city abiding certain days.

On the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

A certain woman named Lydia, a seller of purple, which worshipped God, heard us, whose heart the Lord opened, and when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

### PAUL IS CAST INTO PRISON

It came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us (which brought her masters much gain by soothsaying), followed Paul, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. This did she many days, but Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her; and he came out the same hour.

When her masters saw that the hope of their gains was gone they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to observe, being Romans. The multitude rose up against them, and the magistrates rent their clothes, and commanded to beat them.

When they had laid many stripes upon them, they cast them into the inner prison, and made their feet fast in the stocks.

#### THE PRISON IS SHAKEN IN THE NIGHT

At midnight Paul and Silas prayed, and sang praises unto God ; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken ; and all the doors were opened, and every one's bands were loosed.

The keeper of the prison, awaking out of his sleep, and seeing the prison doors open, drew out his sword and would have killed himself, supposing that the prisoners had been fled, but Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. When he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house.

When it was day the magistrates sent the serjeants, saying, Let those men go ; and the keeper of the prison told this saying to Paul, The magistrates have sent to let you go ; now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison ; and now do they thrust us out privily ? Nay, verily, but let them come themselves and fetch us out.

The serjeants told these words unto the magistrates, and they feared, when they heard that they were Romans, and came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia ; and when they had seen the brethren they comforted them, and departed.

#### THE GOSPEL IS BROUGHT TO ATHENS

They came to Thessalonica, where was a synagogue of the Jews ; and Paul, as his manner was, went in, and three sabbath days reasoned with them out of the scriptures. And some of them believed, and consorted with Paul and Silas ; of the devout Greeks a great

multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and the brethren sent away Paul and Silas by night to Berea, who, coming thither, went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily. Therefore many of them believed; also of honourable women which were Greeks, and of men not a few. But the Jews of Thessalonica came thither also, and stirred up the people. And then the brethren conducted Paul to Athens.

### PAUL ON MARS HILL

Now while Paul waited at Athens his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Then certain philosophers of the Epicureans, and of the Stoics, encountered him; and some said, What will this babbler say? He seemeth to be a setter forth of strange gods. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? Thou bringest certain strange things to our ears; we would know what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.)

Then Paul stood in the midst of Mars hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious, for as I passed by, and beheld your devotions, I found an altar with this inscription, *To the Unknown God*. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things, and hath made of one blood all nations of men to dwell on all the face of the earth, that they should seek the Lord, if haply they might find him, though he be not far from every one of us, for in him we live, and move, and have our being, as certain also of your own poets have said, for we are also his offspring.

Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. The times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

When they heard of the resurrection of the dead some mocked, and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed.

### THE FIFTY THOUSAND PIECES OF SILVER

After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, lately come from Italy with his wife Priscilla, because Claudius had commanded all Jews to depart from Rome. Because he was of the same craft he abode with them, and wrought, for by their occupation they were tentmakers.

He reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks; and when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; from henceforth I will go unto the Gentiles. And he departed thence, and entered a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians believed, and were baptized.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. He continued there a year and six months, teaching the word of God among them; and he came to Ephesus, and many that believed came, and confessed. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

After these things were ended Paul purposed in the spirit, when he had passed through Macedonia, to go to Jerusalem, saying, After I have been there I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

### DEMETRIUS THE SILVERSMITH

The same time there arose no small stir about that way, for a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen, whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands. So that not only this our craft is in danger to be set at naught, but also that the temple of the

great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

When they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. The whole city was filled with confusion; and, having caught Gaius and Aristarchus, Paul's companions in travel, they rushed with one accord into the theatre.

When Paul would have entered in unto the people the disciples suffered him not, and certain friends sent to him desiring him that he would not adventure himself into the theatre. Some therefore cried one thing and some another, for the assembly was confused; and the more part knew not wherefore they were come together. They drew Alexander out of the multitude, the Jews putting him forward, and Alexander beckoned with the hand, and would have made his defence unto the people; but when they knew he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

### THE TOWN CLERK OF EPHEBUS

When the town clerk had appeased the people he said, Ye men of Ephesus, what man is there knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly, for ye have brought hither these men, which are neither robbers of churches, nor blasphemers of your goddess.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.

If ye inquire anything concerning other matters it shall be determined in a lawful assembly; for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

And when he had thus spoken he dismissed the assembly.

After the uproar ceased Paul called the disciples, and embraced them, and he came into Greece, and there abode three months. When the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia, and we sailed away from Philippi and came to Troas, where we abode seven days.

On the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. There were many lights in the upper chamber where they were gathered together.

### PAUL'S FAREWELL TO HIS BRETHREN

Paul had determined to sail by Ephesus, because he would not spend the time in Asia, for he hasted, if it were possible for him, to be

at Jerusalem the day of Pentecost. From Miletus he sent to Ephesus and called the elders of the church, and when they were come he said :

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord, with all humility of mind, and with many tears and temptations which befell me by the lying-in-wait of the Jews ; and how I kept back nothing that was profitable to you, but have shewed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus.

Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

Take heed unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God, for I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

When he had thus spoken he kneeled down, and prayed with them all ; and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words he spake, that they should see his face no more.

#### PAUL GOES UP TO JERUSALEM

And it came to pass that we sailed into Syria, and landed at Tyre, for there the ship was to unlade her burden. Finding disciples, we tarried there seven days, and when we had accomplished those days we departed and they all brought us on our way, with wives and

children, till we were out of the city ; and we kneeled down on the shore and prayed. When we had taken our leave one of another we took ship, and they returned home again ; and when we had finished our course from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day.

And the next day we that were of Paul's company departed, and came to Cesarea : and we entered the house of Philip the evangelist and abode with him.

As we tarried there many days there came down from Judea a certain prophet named Agabus. And he took Paul's girdle, and bound his own hands and feet, and said, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Then Paul answered, What mean ye, to weep and to break mine heart ? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded we ceased, saying, The will of the Lord be done. After those days we took up our carriages and went up to Jerusalem.

When we were come the brethren received us gladly, and Paul went in with us unto James ; and all the elders were present. When he had saluted them he declared what things God had wrought among the Gentiles by his ministry, and they glorified the Lord.

#### THE CITIZEN OF NO MEAN CITY

And the Jews of Asia, when they saw him in the temple, stirred up the people, and laid hands on him, Crying out, Men of Israel help. This is the man that teacheth all men everywhere against the people, and the law, and this place ; and further brought Greeks also into the temple, and hath polluted this holy place.

All the city was moved, and the people ran together ; and they took Paul, and drew him out of the temple, and forthwith the doors were shut. As they went about to kill him tidings came unto the chief captain of the band that all Jerusalem was in an uproar, who immediately took soldiers and centurions, and ran down to them ; and when they saw the chief captain and the soldiers they left beating Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done. And some cried one thing, some another ; and when he could not know the certainty for the tumult he commanded him to be carried into the castle.

As Paul was to be led into the castle he said unto the chief captain, May I speak unto thee ? who said, Canst thou speak Greek ? Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers ?

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city ; and I beseech thee, suffer me to speak unto the people.

### PAUL TELLS HIS STORY

When he had given him licence, Paul stood on the stairs, and beckoned with the hand to the people ; and when there was made a great silence he spake unto them in the Hebrew tongue, saying, Men, brethren, and fathers, hear ye my defence which I make now unto you.

I am verily a Jew, born in Tarsus, yet brought up in this city at the feet of Gamaliel, and taught according to the manner of the law of the fathers, and was zealous toward God, as ye all are this day. I persecuted this way unto the death, binding and delivering into prisons both men and women, as the high priest doth bear me witness, and all the estate of the elders ; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, to be punished.

It came to pass that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me ; and I fell unto the ground, and heard a voice saying, Saul, Saul, why persecutest thou me ? I answered, Who art thou, Lord ? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

And they that were with me saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me. I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus ; and there it shall be told all things appointed for thee to do.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus, and Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me and said, Brother Saul, receive thy sight ; and the same hour I looked on him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and thou shalt be his witness unto all men of what thou hast seen and heard.

And it came to pass that, when I was come to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee, and when the blood of thy martyr Stephen was shed I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart ; for I will send thee far hence unto the Gentiles.

They gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain bade that he should be examined by scourging, that he might know wherefore they cried so against him.

And as they bound him with thongs Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman and uncondemned?

### PAUL'S PRIDE IN HIS FREEDOM

When the centurion heard that he went and told the chief captain, saying, Take heed what thou doest, for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew he was a Roman, because he had bound him. On the morrow he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

The high priest Ananias commanded them to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

There arose a great cry, and the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to take him by force from among them, and bring him into the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul, for, as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

When it was day certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. They were more than forty which had made this conspiracy, and they came to the chief priests and elders, and said, We have bound ourselves that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him; and we are ready to kill him.

When Paul's sister's son heard of their lying in wait he went into the castle, and told Paul. Then Paul called one of the centurions,

and said, Bring this young man unto the chief captain, for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me ? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul tomorrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them, for there lie in wait for him more than forty men which have bound themselves with an oath that they will neither eat nor drink till they have killed him ; and now are they ready, looking for a promise from thee.

### HEROD'S JUDGMENT HALL

The chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. And he wrote a letter after this manner :

*Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman. When I would have known the cause wherefore they accused him I brought him forth into their council, whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how the Jews laid wait for the man I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him.*

*Farewell*

Then the soldiers took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul before him. When the governor had read the letter he asked of what province he was, and when he understood that he was of Cilicia, I will hear thee, said he, when thine accusers are also come.

And he commanded him to be kept in Herod's judgment hall.

After five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

When he was called forth Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, we accept it always, and in all places, most noble Felix, with all thankfulness. I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, a mover of sedition among

all the Jews, and a ringleader of the sect of the Nazarenes, who also hath gone about to profane the temple.

The Jews assented, saying that these things were so.

#### PAUL'S SPEECH BEFORE FELIX

Then Paul, after the governor had beckoned him to speak, answered, As I know that thou hast been many years a judge to this nation I do the more cheerfully answer for myself. There are yet but twelve days since I went up to Jerusalem to worship, and they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me. But this I confess, that, after the way which they call heresy, so worship I the God of my fathers, and have hope toward God, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men. Let these here say if they have found any evil doing in me while I stood before the council, except it be that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

When Felix heard these things he said, When Lysias the chief captain shall come down I will know the uttermost of your matter; and he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

After certain days, when Felix came with his wife Drusilla, a Jewess, he sent for Paul, and heard him concerning the faith in Christ; and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room; and Felix, willing to shew the Jews a pleasure, left Paul bound.

#### THE APPEAL TO CAESAR

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and desired that he would send for him to Jerusalem, laying wait in the way to kill him.

But Festus answered that Paul should be kept at Cesarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are able, go down with me and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days he went down unto Cesarea; and the next day, sitting on the judgment seat, commanded Paul to be brought.

When he was come the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; while he answered for himself, Neither against the law of the Jews, against the temple, nor yet against Caesar, have I offended anything at all.

But Festus, willing to do the Jews a pleasure, said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. If I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? Unto Caesar shalt thou go.

### KING AGRIPPA

After certain days king Agrippa and Bernice came unto Cesarea to salute Festus, and Festus declared Paul's cause unto the king. Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him. On the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, Paul was brought forth.

Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom the Jews have dealt with me, both at Jerusalem and here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him; of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, O king Agrippa, that, after examination, I might have somewhat to write, for it seemeth to me unreasonable to send a prisoner and not to signify the crimes laid against him.

Agrippa said unto Paul, Thou art permitted to speak for thyself.

### PAUL'S SPEECH BEFORE THE KING

Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews, especially because I know thee to be expert in all customs and questions among the Jews, wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews. After the most

straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, serving God day and night, hope to come ; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead ? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which I also did in Jerusalem. Many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death I gave my voice against them. I punished them oft in every synagogue, and compelled them to blaspheme ; and, being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? It is hard for thee to kick against the pricks. I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet ; for I have appeared unto thee to make thee a minister and a witness both of these things which thou hast seen and of those things in which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God. For these causes the Jews caught me in the temple, and went about to kill me. Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come—that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

As he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; much learning doth make thee mad.

But he said, I am not mad, most noble Festus ; but speak the words of truth and soberness. The king knoweth of these things, before whom also I speak freely ; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner. King Agrippa, believest thou the prophets ? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a

Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

And when he had thus spoken the king rose up, and the governor, and Bernice, and they that sat with them, and when they were gone aside they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Caesar.

### PAUL'S ADVENTURE ON THE WAY TO CAESAR

When it was determined that we should sail into Italy they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus's band. And, entering into a ship, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us. The next day we touched at Sidon, and Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. When we had launched from thence we sailed under Cyprus, because the winds were contrary, and we came to Myra, a city of Lycia. There the centurion found a ship of Alexandria sailing into Italy, and he put us therein; and when we had sailed slowly many days, the wind not suffering us, we sailed under Crete, and came to a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

Now when much time was spent, and when sailing was dangerous, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Nevertheless the centurion believed the master and the owner of the ship more than those things spoken by Paul.

Not long after there arose a tempestuous wind, and, being exceedingly tossed with a tempest, the next day they lightened the ship, and the third day we cast out the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away.

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, to have gained this harm and loss. Now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar, and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country, and sounded, and found it twenty fathoms; and when they had gone a little farther they sounded again, and found it fifteen fathoms. Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, Paul said to the centurion and the soldiers, Except these abide in the ship ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

### THE LANDING AT MALTA

While the day was coming on Paul besought them all to take meat, saying, This is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat, for this is for your health, for there shall not a hair fall from the head of any of you.

When he had thus spoken he took bread, and gave thanks to God in presence of them all; and when he had broken it he began to eat.

Then were they all of good cheer, and also took meat. We were in all the ship two hundred threescore and sixteen souls; and when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. When it was day they knew not the land; but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship; and when they had taken up the anchors they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. Falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast and remained unmovable, but the hinder part was broken with the violence of the waves.

The soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape; but the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land; and the rest, some on boards, and some on broken pieces of the ship. So it came to pass that they escaped all safe to land; and then they knew that the island was called Melita.

### THE SNAKE IN THE FIRE

The barbarous people shewed us no little kindness, for they kindled a fire, and received us every one, because of the rain and the cold. When Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand; and when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer,

whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly ; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously. It came to pass that the father of Publius lay sick of a fever, to whom Paul entered in, and prayed, and healed him. Others also came and were healed, who also honoured us with many honours, and when we departed laded us with such things as were necessary.

### PAUL ARRIVES IN ROME

After three months we departed in a ship of Alexandria, whose sign was Castor and Pollux ; and, landing at Syracuse, we tarried there three days. From thence we fetched a compass, and came to Rhegium : and after one day the south wind blew, and we came the next day to Puteoli, where we found brethren, and were desired to tarry with them seven days ; and so we went toward Rome. From thence, when the brethren heard of us, they came to meet us as far as Appii Forum and The Three Taverns, whom when Paul saw he thanked God, and took courage.

When we came to Rome the centurion delivered the prisoners to the captain of the guard ; but Paul was suffered to dwell by himself with a soldier that kept him. And it came to pass that after three days Paul called the chief of the Jews together, and said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it I was constrained to appeal unto Caesar ; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you, because for the hope of Israel I am bound with this chain.

And they said unto him, We desire to hear of thee what thou thinkest, for, as concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day there came many into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believed, and some believed not.

Paul dwelt two whole years in his own hired house, and received all that came to him, preaching the kingdom of God with all confidence, no man forbidding him.

THE NEW TESTAMENT

THE LETTERS

## The Letters of St. Paul to the First Churches

AMONG the Letters preserved for us in the New Testament the most important are Paul's, the oldest existing documents in the history of Christianity. That is to say, they are older than the earliest Gospel, older than any other part of the New Testament as we have it. They were written over a period of perhaps fifteen years, beginning about twenty-three years after the Crucifixion.

WE are not sure whether Paul wrote all the Letters appearing in his name, but there is no doubt that those containing the vital essence of his message were written by him.

THE Letters of Paul divide themselves into four groups.

*The Letters to the Thessalonians, the oldest of all, written to a few Greeks, Jews, and ladies of rank who had founded the Church in Thessalonica, perhaps in A.D. 52.*

*The Letters to the Corinthians, the Galatians, and the Romans, written perhaps in A.D. 57 and 58.*

*The Letters written from prison in Rome, to the Colossians, the Ephesians, the Philippians, and to Philemon, probably about A.D. 62.*

*Two Letters to Timothy and one to Titus, written about A.D. 65.*

IT is difficult to imagine what would have happened to the early Christians, and to early Christianity, but for the fervent missionary work of Paul, whose earnestness and untiring labours established the Church on the broad foundation of a religion for all mankind. Written for the encouragement of the new Churches, his Letters remain a source of strength and inspiration after more than eighteen centuries, and their influence has no parallel in history. Little can these small Churches have imagined, when these Letters were read to them, that the words that fell on their ears would be falling on the ears of countless multitudes ages after the Empire of Caesar had passed away.

VERY appealing are the personal references of Paul in his letters, especially in those from the prison in Rome, written at times under great emotion. Through them all we see the tenderness of a strong man with a consuming passion for something greater than life itself.

THE Titus to whom Paul wrote was one of his early converts, in charge of a Church in Crete. The Letter to Philemon is about a slave who had robbed his master and run away. Paul, probably finding the slave in Rome (where he was allowed a certain freedom), appears to have converted him and sent him back.

## PAUL'S LETTER TO THE ROMANS

**G**RACE to you and peace from God our father, and the Lord Jesus.

I thank my God for you all, that your faith is spoken of throughout the whole world.

God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, making request if by any means now I might have a prosperous journey by the will of God to come unto you.

For I long to see you, that I may be comforted with you by the mutual faith both of you and me. I would not have you ignorant, brethren, that oftentimes I purposed to come to you, that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise; so, as much as in me is, I am ready to preach the gospel to you that are at Rome also. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us, for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.

O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Who hath known the mind of the Lord? Or who hath been his counsellor? Of him, and through him, and to him, are all things; to whom be glory for ever.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God. And be not conformed to this world, but be ye transformed by the

renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, for, as we have many members in one body, and all members have not the same office, so we, being many, are one body and every one members one of another.

Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

### OVERCOME EVIL WITH GOOD

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honour preferring one another; not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

Bless them which persecute you: bless, and curse not.

Rejoice with them that rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God. Who-soever therefore resisteth the power resisteth God.

Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

### THE NIGHT IS FAR SPENT

Knowing the time, now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness,



THE WOMEN GOING TO THE SEPULCHRE

*By Robert Anning Bell, R.A., in the Diploma Gallery of the Royal Academy*



THE WOMEN THAT FOLLOWED HIM FROM GALILEE STOOD AFAR OFF

*By Domenico Morelli, from an Alinari print*



HE IS NOT HERE, FOR HE IS RISEN  
*By Axel Ender*



THE SUNDAY AFTER CALVARY  
*By Sir Edward Burne-Jones*

and put on the armour of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in wantonness, not in strife and envying. But put ye on the Lord Jesus Christ.

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth he may eat all things ; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth. Who art thou that judgest another man's servant ? To his own master he standeth or falleth.

#### NONE OF US LIVETH TO HIMSELF-

One man esteemeth one day above another ; another esteemeth every day alike. Let every man be fully persuaded in his own mind. None of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's.

Why dost thou judge thy brother ? Or why dost thou set at naught thy brother ? For we shall all stand before the judgment seat of Christ. Then every one of us shall give account of himself to God.

Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself ; but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him for whom Christ died. Let not your good be evil spoken of.

The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Spirit. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure ; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith ? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good, for even Christ pleased not himself.

The God of patience and consolation grant you to be likeminded one toward another. I go unto Jerusalem to minister to the saints. The God of peace be with you all.

#### PAUL'S LETTERS TO THE CORINTHIANS

*Grace be unto you, and peace.*

I thank God always on your behalf, for the grace of God which is given you by Jesus Christ, that in everything ye are enriched by him, in all utterance and in all knowledge.

I beseech you, brethren, by the name of our Lord Jesus, that ye all speak the same thing and that there be no divisions among you ; but that ye be perfectly joined together in the same mind and the same judgment. For it hath been declared unto me of you, my brethren, that there are contentions among you. Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided ? Was Paul crucified for you ? Or were ye baptized in the name of Paul ?

Where is the wise ? Hath not God made foolish the wisdom of this world ? The foolishness of God is wiser than men ; and the weakness of God is stronger than men. God hath chosen the foolish things of the world to confound the wise ; and hath chosen the weak things of the world to confound the mighty. Base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence.

I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ and him crucified. I was with you in weakness, and in fear, and in much trembling ; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to naught ; but we speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of Glory.

#### EYE HATH NOT SEEN, NOR EAR HEARD

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.

I have planted, Apollos watered, but God gave the increase. He that planteth and he that watereth are one ; and every man shall receive his own reward according to his own labour, for we are labourers together with God : ye are God's husbandry, ye are God's building. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple, him shall God destroy, for the temple is holy.

Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God. It is written,

He taketh the wise in their own craftiness ; and, again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men.

### ALL THINGS ARE YOURS

All things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's.

It is required in stewards that a man be found faithful ; but with me it is a very small thing that I should be judged of you, or of man's judgment ; yea, I judge not mine own self. He that judgeth me is the Lord.

Now some are puffed up, as though I would not come to you ; but I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word but in power.

What will ye ? Shall I come unto you with a rod, or in love, and in the spirit of meekness ?

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints ? Do ye not know that the saints shall judge the world ? And if the world shall be judged by you, are ye unworthy to judge the smallest matters ? Know ye not that we shall judge angels ? How much more things that pertain to this life ?

I speak to your shame. Is it that there is not a wise man among you ? Not one that shall be able to judge between his brethren ? But brother goeth to law with brother, and that before the unbelievers. Why do ye not rather take wrong ? Why do ye not rather suffer yourselves to be defrauded ? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God ?

All things are lawful unto me, but all things are not expedient ; all things are lawful for me, but I will not be brought under the power of any.

As touching things offered to idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. If any man think he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.

As concerning the eating of those things that are offered to idols, we know that an idol is nothing in the world, for though there be that are called gods, to us there is but one God. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols,

and through thy knowledge shall the weak brother perish, for whom Christ died ?

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

### THE GIFTS OF GOD

Concerning spiritual gifts, brethren, I would not have you ignorant. There are diversities of gifts, but the same Spirit ; there are differences of administrations, but the same Lord ; and there are diversities of operations, but it is the same God which worketh all in all.

The manifestation of the Spirit is given to every man to profit withal.

To one is given by the Spirit the word of wisdom ; to another the word of knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues.

But all these worketh that selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.

For the body is not one member, but many. If the foot shall say, Because I am not the hand I am not of the body, is it therefore not of the body ? If the ear shall say, Because I am not the eye I am not of the body, is it therefore not of the body ? If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ?

But now hath God set the members every one of them in the body, as it hath pleased him. The eye cannot say to the hand, I have no need of thee ; nor the head to the feet, I have no need of you. Whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it. God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles ? Are all prophets ? Are all teachers ? Are all workers of miracles ? Have all the gifts of healing ? Do all speak with tongues ? Do all interpret ? Covet earnestly the best gifts ; yet shew I unto you a more excellent way.

### THE GREATEST OF THESE

*Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

*Though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*

*Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

*Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.*

*Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. We know in part, and we prophesy in part ; but when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child ; but when I became a man I put away childish things. For now we see through a glass, darkly, but then face to face : now I know in part, but then shall I know even as also I am known.*

*And now abideth faith, hope, charity, these three ; but the greatest of these is charity.*

#### BEHOLD, I SHOW YOU A MYSTERY

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not ? Let us eat and drink, for tomorrow we die. Be not deceived ; evil communications corrupt good manners.

But some man will say, How are the dead raised up ? And with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die ; and that which thou sowest thou sowest not that body that shall be, but bare grain (it may chance of wheat, or of some other grain), but God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, another of fishes, another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, another of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption. It is sown in dishonour ; it is raised in glory. It is sown in weakness ; it is raised in power. It is sown a natural body ; it is raised a spiritual body. There is a natural body and there is a spiritual body.

Behold, I shew you a mystery : we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. *O death, where is thy sting? O grave, where is thy victory?* The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; ye know that your labour is not in vain.

Watch ye; stand fast in the faith; quit you like men; be strong. Let all your things be done with charity.

### A HOUSE ETERNAL IN THE HEAVENS

We preach not ourselves, but Christ Jesus, for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; we faint not; but, though our outward man perish, yet the inward man is renewed day by day, for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

We know that if our earthly house were dissolved we have a building of God, a house not made with hands, eternal in the heavens. We walk by faith, not by sight.

Would to God ye could bear with me a little in my folly. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man, for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

Wherefore? Because I love you not? God knoweth.

### THE SIGNS AND WONDERS

Let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise, for ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a

man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold (I speak foolishly), I am bold also.

Are they Hebrews ? So am I. Are they Israelites ? So am I. Are they the seed of Abraham ? So am I. Are they ministers of Christ ? I am more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness ; beside those things that come upon me daily, the care of all the churches.

Who is weak, and I am not weak ? Who is offended, and I burn not ? If I must needs glory, I will glory of the things which concern mine infirmities. God knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me ; and through a window in a basket was I let down by the wall, and escaped his hands.

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body or out of the body I cannot tell ; God knoweth), such a one caught up to the third heaven. And I knew such a man (whether in or out of the body I cannot tell ; God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory ; yet of myself I will not glory, but in mine infirmities. I am become a fool in glorying ; ye have compelled me ; for I ought to have been commended of you, for in nothing am I behind the very chiefest apostles, though I be nothing.

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you ? Forgive me this wrong. Behold, the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours, but you ; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved.

Think ye that we excuse ourselves unto you ? We speak before God in Christ, but we do all things, dearly beloved, for your edifying. For I fear lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not ; lest there

be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults ; and lest, when I come again, God will humble me among you.

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you the second time, and being absent now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare.

Examine yourselves, whether ye be in the faith. Prove your own selves. I pray to God that ye do no evil, but that ye should do that which is honest.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace, shall be with you.

### PAUL'S LETTER TO THE GALATIANS

*Grace be to you, and peace.*

I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel ; but there be some that trouble you, and would pervert the gospel of Christ.

I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus. Ye have heard in time past how beyond measure I persecuted the church of God, and wasted it, and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But it pleased God to reveal his son in me, that I might preach him among the heathen. He which persecuted us in times past now preacheth the faith which once he destroyed.

We who are Jews by nature, knowing that a man is not justified by the works of the law, but by the faith of Jesus, even we have believed that we might be justified by the faith, and not by the works of the law, for by the works of the law shall no flesh be justified. The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth ? Received ye the Spirit by the works of the law, or by the hearing of faith ? No man is justified by the law in the sight of God, for the just shall live by faith.

Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed ; wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come we are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus.

Stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage. Christ is become of no effect unto you who are justified by the law ; ye are fallen from grace.

We through the Spirit wait for the hope of righteousness by faith, faith which worketh by love. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Let us not be weary in well doing ; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men.

Ye see how large a letter I have written unto you with mine own hand, but God forbid that I should glory, save in the cross of our Lord Jesus Christ.

#### PAUL'S LETTER TO THE EPHESIANS

*Grace be to you, and peace.*

I, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body and one Spirit ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all ; but unto every one of us is given grace according to the measure of the gift of Christ.

He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ ; that we henceforth be no more children, tossed to and fro, and carried about with every

wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but, speaking the truth in love, may grow up into him in all things.

Be renewed in the spirit of your mind. Put on the new man, which after God is created in righteousness and holiness. Put away lying ; speak every man truth with his neighbour, for we are members one of another. Be ye angry, and sin not ; let not the sun go down upon your wrath. Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, that it may minister grace unto the hearers.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice ; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Be ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us. But covetousness, let it not be once named among you, as becometh saints ; neither foolish talking, but rather giving of thanks. Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience. Have no fellowship with the unfruitful works of darkness, but rather reprove them. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Be not drunk with wine, but be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father in the name of our Lord Jesus ; submitting yourselves one to another in the fear of God.

Wives, submit yourselves unto your husbands, as unto the Lord. Husbands, love your wives. He that loveth his wife loveth himself. Let every one of you love his wife even as himself ; and the wife, see that she reverence her husband. Children, obey your parents, for this is right. Honour thy father and mother, that it may be well with thee, and thou mayest live long on the earth. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters, in singleness of your heart, as unto Christ, not with eyeservice, as men-pleasers, but doing the will of God from the heart ; with goodwill doing service, as to the Lord and not to men, knowing that whatsoever good thing any man doeth the same shall he receive of the Lord, whether he be bond or free. And, masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven ; neither is there respect of persons with him.

Finally, my brethren, be strong in the Lord, and in the power of his

might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching with all perseverance and supplication for all saints ; and for me, that utterance may be given unto me to make known the mystery of the gospel, for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus in sincerity.

#### PAUL'S LETTER TO THE PHILIPPIANS

*Grace be unto you, and peace.*

I thank my God upon every remembrance of you, always in every prayer of mine for you making request with joy, for your fellowship in the gospel from the first day until now ; being confident that he which hath begun a good work in you will perform it until the day of Jesus Christ.

I pray that your love may abound more and more in knowledge and in all judgment ; that ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds are manifest in all the palace, and in all other places ; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. I therein do rejoice, yea, and will rejoice, for I know that this shall turn to my salvation through your prayer, according to my earnest hope that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain.

Having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith. Only let your conversation be as becometh the gospel, that whether I come and see you or be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith.

My brethren, rejoice in the Lord. Rejoice in the Lord alway ; again I say, Rejoice. Let your moderation be known unto all men. Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God ; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.*

Those things which ye have both learned, and received, and heard, and seen in me, do ; and the God of peace shall be with you.

I rejoiced in the Lord greatly that now at the last your care of me hath flourished again—wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want ; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound ; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

Notwithstanding, ye have well done that ye did communicate with my affliction. Ye Philippians know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only ; even in Thessalonica ye sent once and again unto my necessity. (Not because I desire a gift, but I desire fruit that may abound to your account.) But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. My God shall supply all your need, according to his riches in glory by Christ Jesus.

Now unto God and our Father be glory for ever and ever. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household. The grace of our Lord Jesus Christ be with you all.

## PAUL'S LETTER TO THE COLOSSIANS

*Grace be unto you, and peace.*

I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face, that their hearts might be comforted, being knit together in love of Christ, in whom are hid all the treasures of wisdom and knowledge. Though I be absent in the flesh yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith.

As ye have received Christ Jesus, so walk ye in him, rooted and built up in him, and stablished in the faith, abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

Put on, as the elect of God, holy and beloved, mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Above all these things put on charity, which is the bond of perfectness. Let the peace of God rule in your hearts; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, and whatsoever ye do in word or deed, do all in the name of the Lord, giving thanks to God.

Wives, submit yourselves unto your husbands. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters; not with eyeservice, as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, knowing that of the Lord ye shall receive the reward. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. Masters, give to your servants that which is just and equal, knowing that ye also have a Master in heaven.

Continue in prayer, and watch in the same with thanksgiving, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am in bonds. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord, whom I have sent to you that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas. These are my fellow-workers which have been a comfort to me. Luke, the beloved physician, and Demas, greet you. Salute the brethren in Laodicea, and Nymphas, and the church which is in his house; and, when this epistle is read among you, cause that it be read also in the church of the Laodiceans.

*The salutation by the hand of me Paul. Remember my bonds. Grace be with you.*

## PAUL'S LETTERS TO THE THESSALONIANS

*Paul, and Silvanus, and Timotheus, to the church of the Thessalonians : Grace be unto you, and peace.*

We give thanks to God always for you all, making mention of you in our prayers ; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus, in the sight of God and our Father ; knowing, brethren beloved, ye became followers of us and of the Lord, having received the word in much affliction, with joy, so that ye were examples to all that believe in Macedonia. From you sounded out the word of the Lord in every place, so that we need not to speak anything.

For yourselves, brethren, know our entrance in unto you, that it was not in vain ; but even after we had suffered, and were shamefully entreated, as ye know, at Philippi, we were bold to speak to you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile ; but as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God.

Neither at any time used we flattering words, as ye know, nor a cloak of covetousness ; God is witness. Nor of men sought we glory, neither of you nor of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children.

So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear to us. For ye remember, brethren, our labour and travail ; labouring night and day because we would not be chargeable unto any of you, we preached to you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. We exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, for ye are our glory and joy.

We were comforted over you in all our distress by your faith, for now we live, if ye stand fast in the Lord. What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face ? Now God himself, and our Lord Jesus Christ, direct our way unto you ; and the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

As touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one another ; but we beseech you, brethren, that ye increase more and more ; and that ye study to be quiet, and to do your own business, and to work with your own

hands, that ye may walk honestly toward them that are without, and may have lack of nothing.

But I would not have you ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first ; then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

#### HOLD FAST THAT WHICH IS GOOD

But of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord cometh as a thief in the night. Ye are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children of the day. Therefore let us not sleep, but let us watch and be sober, putting on the breastplate of faith and love ; and for a helmet the hope of salvation.

We beseech you, brethren, be at peace among yourselves. Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil to any man ; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God. Quench not the Spirit. Prove all things. Hold fast that which is good. Abstain from all appearance of evil.

The very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus. Faithful is he that calleth you, who also will do it. Brethren, pray for us. Greet all the brethren with a holy kiss.

#### BE NOT WEARY IN WELL DOING

Stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

Our Lord Jesus Christ himself, and our Father which hath loved us, comfort your hearts, and stablish you in every good word and work. We have confidence that ye both do and will do the things we command you. The Lord direct your hearts into the love of God.

We command you, brethren, in the name of our Lord, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but wrought with labour and travail night and day that we might not be

chargeable to any of you—not because we have not power, but to make ourselves an example to you to follow us. For even when we were with you we commanded you that if any would not work neither should he eat.

We hear that there are some which walk among you working not at all, but busybodies. Now them that are such we command and exhort that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing, and if any man obey not our word have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother.

Now the Lord of Peace himself give you peace always. The Lord be with you all.

### PAUL'S LETTERS TO TIMOTHY

*Paul unto Timothy, my own son in the faith: Grace, mercy, and peace.*

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, so do.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some, having swerved, have turned aside to vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. But we know that the law is good if a man use it lawfully, knowing that the law is not made for a righteous man, but for the lawless and disobedient. I thank Christ Jesus our Lord that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.

I exhort that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, who will have all men to be saved, and to come to the knowledge of the truth.

I will that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with sobriety; not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop must be blameless, the husband of



SO THEY RAN TOGETHER, AND THE OTHER DISCIPLE DID OUTFRAN PETER.

*By Eugene Barnard*

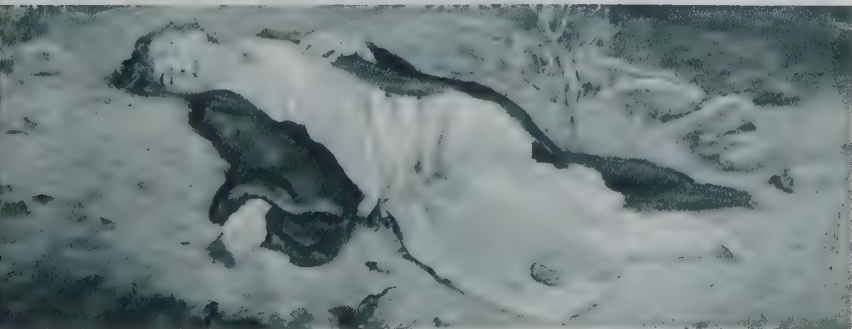
*See page 395*



PAUL PREACHING ON MARS HILL.

*By Raphael*

*See page 415*



AND STEPHEN FELL ASLEEP

*By Sir John Millais*

*See page 405*



THE RIDER ON THE WHITE HORSE  
*By George Frederick Watts, from a photograph by Frederick Hollyer*

one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; not given to wine, no striker, not greedy of filthy lucre ; but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house how shall he take care of the church of God ?) ; not a novice, lest, being lifted up with pride, he fall into condemnation. Moreover he must have a good report of them without, lest he fall into reproach.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. Even so must their wives be grave, not slanderers, sober, faithful in all things.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines, speaking lies in hypocrisy ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving (for every creature of God is good).

If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus, nourished up in the words of faith and good doctrine. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come.

These things command and teach.

### FIGHT THE GOOD FIGHT

Let no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate on these things ; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine, for in doing this thou shalt both save thyself and them that hear thee. These things teach and exhort.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself.

But godliness with contentment is great gain. We brought nothing into this world, and it is certain we can carry nothing out ; and having food and raiment let us be content. But they that will be rich fall into temptation and a snare, for the love of money is the root of all evil. But thou, O man of God, flee these things ; and follow

after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called. I give thee charge in the sight of God, who quickeneth all things, that thou keep this commandment without spot, unrebukeable until the appearing of our Lord Jesus; who hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith. Grace be with thee.

Timothy, my dearly beloved son, I thank God that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears that I may be filled with joy. I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God in thee; for God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

My son, be strong in the grace that is in Christ Jesus. The things thou hast heard of me commit thou to faithful men, who shall be able to teach others also. Endure hardness, as a good soldier of Jesus. No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things.

Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they gender strifes. Be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves.

### THE PERILS THAT SHALL COME

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures

more than lovers of God, having a form of godliness but denying the power thereof: from such turn away, for their folly shall be manifest unto all men.

Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine; for the time will come when they will not endure sound doctrine; but shall turn away their ears from the truth, and shall be turned unto fables.

### THE CROWN OF RIGHTEOUSNESS

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

*For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing.*

Do thy diligence to come shortly unto me. Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee, for he is profitable to me for the ministry. Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments.

Alexander the coppersmith did me much evil; the Lord reward him according to his works (of whom be thou ware also, for he hath greatly withstood our words).

At my first answer no man stood with me, but all men forsook me: I pray God it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me, and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth, but Trophimus have I left at Miletum, sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ be with thy spirit. Grace be with you. *Amen*

## PAUL'S LETTER TO TITUS

*Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness ; in hope of eternal life, which God, that cannot lie, promised before the world began ; to Titus, mine own son after the common faith : grace, mercy, and peace.*

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee, if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God ; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre ; but a lover of hospitality, a lover of good men, sober, just, holy, temperate ; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.

For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Rebuke them sharply, that they may be sound in the faith ; unto the pure all things are pure ; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess that they know God, but in works they deny him.

Speak thou the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience : the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded.

In all things shew thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient to their masters, and to please them well in all things, shewing good fidelity. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, we should live soberly, righteously, and godly in this world. These things speak and exhort, and rebuke with all authority. Let no man despise thee. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness.

We ourselves were sometimes foolish, disobedient, deceived, living in malice and envy, hateful, and hating one another ; but

after that the kindness and love of God toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, that, being justified by his grace, we should be made heirs of eternal life.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. But avoid foolish questions, and contentions, and strivings about the law, for they are unprofitable and vain.

All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen

#### PAUL'S LETTER TO PHILEMON

*Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer, and to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house : grace to you, and peace.*

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith. For we have great joy and consolation in thy love, because the saints are refreshed by thee, brother.

Wherefore, though I might be bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner. I beseech thee for my son Onesimus, whom I have begotten in my bonds, which in time past was to thee unprofitable but now profitable to thee and to me : whom I have sent again. Thou therefore receive him, whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel ; but without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.

Perhaps he departed for a season that thou shouldest receive him for ever ; not now as a servant but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord ? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account ; I, Paul, have written with mine own hand, *I will repay it* : albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy of thee in the Lord. Withal prepare me also a lodging, for I trust that through your prayers I shall be given unto you.

There salute thee Epaphras, my fellow prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

The grace of our Lord Jesus Christ be with your spirit.

Amen

## PAUL'S LETTERS TO THE HEBREWS

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the Majesty on high, being made so much better than the angels as he hath by inheritance obtained a more excellent name than they.

When he bringeth in the first-begotten into the world, he saith, Let all the angels of God worship him. The angels he maketh spirits, and his ministers a flame of fire; but unto the Son he saith, Thy throne is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; thou in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

Therefore we ought to give the more earnest heed to the things we have heard, for how shall we escape if we neglect so great salvation?

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man; that through death he might destroy him that had the power of death, that is, the devil; and that he might be a merciful and faithful high priest to make reconciliation for the sins of the people.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The priesthood being changed, there is made of necessity a change also of the law, for the law made nothing perfect, but the bringing in of a better hope did.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. It is not possible that the blood of bulls and of goats should take away sins, but we are sanctified through the offering of the body of Jesus Christ once for all.

This is the covenant that I will make, saith the Lord: I will put my laws into their hearts, and in their minds will I write them.

## THE NEW AND LIVING WAY

Having therefore boldness to enter into the holiest by a new and living way, which he hath consecrated for us, let us draw near with a true heart in full assurance of faith. Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love and to good works, and so much the more as ye see the day approaching. For if we sin wilfully after we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God? For we know him that hath said, Vengeance belongeth unto me, I will recompense; and, again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

But call to remembrance the former days, in which ye endured a great fight of afflictions; partly whilst ye were made a gazingstock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

## THE EVIDENCE OF THINGS NOT SEEN

The just shall live by faith; but if any man draw back my soul shall have no pleasure in him.

Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by God, so that things which are seen were not made of things which do appear. Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. By faith Abraham, when he was called to go out into a place he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city whose builder and maker is God. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff. By faith Moses, when he was born, was hid three months. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as

seeing him who is invisible. By faith they passed through the Red Sea ; by faith the walls of Jericho fell down.

What shall I more say ? for the time would fail me to tell of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword ; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment ; they were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented, they wandered in deserts, and in mountains, and in dens and caves of the earth.

### THE GREAT CLOUD OF WITNESSES

Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not ?

Follow peace with all men, and holiness, without which no man shall see the Lord. Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body. Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and today, and for ever.

The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, make you perfect in every good work to do his will. And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words. Know ye that our brother Timothy is set at liberty ; with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. *Amen*

## THE LETTER OF JAMES

*JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.*

My brethren, count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed.

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.

Do not err, my beloved brethren. Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God. Be ye doers of the word, and not hearers only, deceiving your own selves. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

## FAITH WITHOUT WORKS IS DEAD

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

My brethren, have not the faith of our Lord Jesus, the Lord of Glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or Sit here under my footstool, are ye not then partial in yourselves, and judges of evil thoughts ?

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats ? If ye fulfil the law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well ; but if ye have respect to persons ye commit sin.

What doth it profit, my brethren, though a man say he hath

faith, and have not works ? Can faith save him ? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled (notwithstanding ye give them not those things needful) what doth it profit ? Even so faith, if it hath not works, is dead, being alone. By works a man is justified, and not by faith only. As the body without the spirit is dead, so faith without works is dead also.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, able to bridle the whole body.

#### HOW GREAT A MATTER A LITTLE FIRE KINDLETH

Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth ! Every kind of beast and bird and serpent, and of things in the sea, hath been tamed of mankind ; but the tongue can no man tame : it is an unruly evil, full of deadly poison. Out of the same mouth proceedeth blessing and cursing.

My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter ? Can the fig tree, my brethren, bear olive berries ? Either a vine, figs ? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you ? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly ; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

#### SPEAK NOT EVIL ONE OF ANOTHER

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners ; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another. Who art thou that judgest another ?

Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain, whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.

#### THE PRAYER OF A RIGHTEOUS MAN

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church, and let them pray over him. The prayer of faith shall save the sick, and the Lord shall raise him up.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

*Amen*

## THE CHILDREN'S BIBLE

### THE LETTERS OF PETER

*P*ETER, an apostle of Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia: grace unto you, and peace.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away.

See that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever.

Honour all men. Love the brotherhood. Fear God. Honour the king. Be ye all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it; for the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil. Who is he that will harm you, if ye be followers of that which is good?

But if ye suffer for righteousness sake, happy are ye; be not afraid of their terror, neither be troubled, but sanctify the Lord in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, having a good conscience. It is better, if the will of God be so, that ye suffer for well doing than for evil doing.

Above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Use hospitality one to another without grudging. Humble yourselves under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect.

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you, and abound, ye shall never fall. So an entrance shall be ministered unto you into the everlasting kingdom of our Lord Jesus.

## THE LETTERS OF JOHN

**T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life ; that which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and these things write we unto you that your joy may be full.

This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth ; but if we walk in the light, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

My little children, these things write I unto you that ye sin not. A new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven you. I write unto you, young men, because ye have overcome the wicked one. I have written unto you, fathers, because ye have known him that is from the beginning.

## LITTLE CHILDREN, IT IS THE LAST TIME

Love not the world, neither the things that are in the world, for the world passeth away ; but he that doeth the will of God abideth for ever.

Little children, it is the last time. Let that abide in you which ye have heard from the beginning. If that shall remain in you ye also shall continue in the Son, and in the Father ; and this is the promise that he hath promised us, even eternal life. Now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.

Little children, let no man deceive you : he that doeth righteousness is righteous ; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message ye heard from the beginning, that we should love one another.

Marvel not if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Hereby perceive we the love of

God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ?

My little children, let us not love in word, neither in tongue ; but in deed and in truth. Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his son Jesus Christ, and love one another. He that keepeth his commandments dwelleth in him, and he in him ; and hereby we know that he abideth in us, by the Spirit which he hath given us.

Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Ye are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world. They are of the world ; therefore speak they of the world, and the world heareth them. We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another, for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because God sent his only begotten son into the world that we might live through him. Herein is love, not that we loved God but that he loved us and sent his son to be the propitiation for our sins. If God so loved us we ought also to love one another. No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us. We have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment. There is no fear in love, but perfect love casteth out fear. He that feareth is not made perfect in love.

We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? This commandment have we from him, That he who loveth God love his brother also. Whatsoever is born of God overcometh the world, and this is the victory that overcometh, even our faith.

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.

Little children, keep yourselves from idols.

THE NEW TESTAMENT

THE DREAM OF SAINT JOHN

## The Beautiful Closing Chapters of the Bible

THE Bible ends, as it began, with one of the most beautiful things in the world. It begins with a Poem ; it ends with a Dream.

WE do not know which John it was who wrote this lovely dream, but, though we shall know it for all time as the Dream of St. John, it is probably only a fancy that the Revelation came to that disciple whom Jesus loved. He lived to be very, very old, so old that he was perhaps the last man on the Earth who knew Jesus ; but we can hardly imagine the Apostle John, who had learned and loved the simplicity of his Master, leaving a last message to the world like this.

FOR this closing book of the New Testament strikes a chord that is familiar in the Old. If we can borrow for Literature a figure from Art, we may say that the style of the writing of the Revelation is in keeping with the huge statuary of the Babylonian gods. It is rather like the mysterious style of Daniel and Ezekiel, filled with wild, vague, cloudy visions ; and we can understand why, for it was written in the bitter times of persecution and martyrdom, when men still remembered Nero, and it was possible to say in the form of dreams and mysteries what could not be said openly.

THERE are three distinct parts in the Revelation. First come the Letters to the Seven Churches. Then come the Visions, with their strange references to the mystic number Seven (the Seven Seals, the Seven Trumpets, the Seven Vials of Wrath), and the stirring descriptions of the Four Horsemen, riding through the Earth with War, Plague, Famine, and Death. Next comes the note on which this mysterious book reaches its end, the note of consolation and triumph in the coming of another and happier world. Persecution is to end, the Roman Empire will fall and Christ shall reign, they shall hunger and thirst no more, and God shall wipe away all tears from their eyes.

WE may not know who wrote it ; but is it not all coming true ?

## THE REVELATION

*JOHN to the seven churches in Asia : grace be unto you, and peace, from him which is, and was, and is to come ; and from the seven Spirits which are before his throne ; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and hath made us kings and priests unto God, be glory and dominion for ever and ever.*

*Behold, he cometh with clouds, and every eye shall see him. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and is to come, the Almighty.*

I, John, was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last, and, What thou seest, write in a book, and send it unto the seven churches in Asia.

I turned to see the voice that spake unto me, and, being turned, I saw seven golden candlesticks ; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about with a golden girdle. His head and his hair were white like wool, as white as snow ; his eyes were as a flame of fire ; his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters. He had in his right hand seven stars ; out of his mouth went a sharp two-edged sword ; and his countenance was as the sun shineth in his strength.

When I saw him I fell at his feet as dead, and he laid his right hand upon me, saying, Fear not ; I am the First and the Last : I am he that liveth and was dead, and, behold, I am alive for evermore, and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be.

*Unto the angel of the church of Ephesus write :*

These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : nevertheless I have somewhat against thee, because thou hast left thy first love. Remember from whence thou art fallen, and repent. He that hath an ear, let him hear what the Spirit saith to the churches : To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

*Unto the angel of the church in Smyrna write :*

These things saith the First and the Last, which was dead, and is alive. I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews,

and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches : He that overcometh shall not be hurt of the second death.

*To the angel of the church in Pergamos write :*

These things saith he which hath the sharp sword with two edges. I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith ; but I have a few things against thee, because thou hast there them that cast a stumbling-block before the children of Israel. Repent. He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

*Unto the angel of the church in Thyatira write :*

These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass. I know thy works, and charity, and service, and faith, and thy patience ; notwithstanding I have a few things against thee, because thou sufferest that prophetess to teach, and she repenteth not. Behold, I will give unto every one of you according to your works. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

*Unto the angel of the church in Sardis write :*

These things saith he that hath the seven Spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God. Hold fast, and repent. If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come.

*To the angel of the church in Philadelphia write :*

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth. I know thy works ; thou hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God.

*Unto the angel of the church of the Laodiceans write :*

These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot. Because thou

sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.

As many as I love I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

### THE DOOR THAT WAS OPENED IN HEAVEN

After this I looked, and, behold, a door was opened in heaven; and the first voice I heard was as of a trumpet talking, which said, Come up hither, and I will shew thee things which must be hereafter.

Immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.

He that sat was to look upon like a jasper, and there was a rainbow round about the throne in sight like an emerald.

Round about the throne were four and twenty seats, and on the seats four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Before the throne there was a sea of glass like unto crystal, and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

The first beast was like a lion, the second like a calf, the third had a face as a man, and the fourth was like a flying eagle.

The four beasts had each of them six wings, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things.

I saw in the right hand of him that sat on the throne a book written within and on the back, sealed with seven seals; and I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? No man was able to open the book, neither to look thereon, and I wept much, because no man was found worthy.

One of the elders saith unto me, Weep not ; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals ; and I beheld, and, lo, in the midst of the throne and of the four beasts stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat on the throne.

When he had taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, and they sang a new song, saying, Thou art worthy to take the book, and to open the seals, for thou wast slain, and hast redeemed us out of every kindred, and tongue, and people, and nation.

I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

#### THE FOUR HORSEMEN

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever. The four beasts said Amen, and the four and twenty elders worshipped him that liveth for ever and ever.

I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And, behold, a white horse, and he that sat on him had a bow, and a crown was given unto him ; and he went forth conquering, and to conquer.

And when he had opened the second seal there went out a horse that was red ; and power was given to him that sat thereon to take peace from the earth, and there was given unto him a great sword.

And when he had opened the third seal, lo, a black horse ; and he that sat on him had a pair of balances in his hand ; and I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny ; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, behold, a pale horse, and his name that sat on him was Death, and Hell followed with him. Power was given unto them to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on

them that dwell on the earth ? And white robes were given unto every one of them ; and it was said unto them that they should rest yet for a little season.

When he had opened the sixth seal, lo, there was a great earthquake; and the sun became black as sackcloth, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. The heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and the rocks of the mountains, and said to the mountains, Fall on us, and hide us from the face of him that sitteth on the throne, for the great day of his wrath is come ; and who shall be able to stand ?

#### THE MULTITUDE NO MAN COULD NUMBER

After these things I saw four angels standing on the four corners of the earth, holding the four winds, that the wind should not blow on the earth, nor on the sea, nor on any tree. I saw another angel ascending from the east, having the seal of the living God ; and he cried with a loud voice to the four angels, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were a hundred and forty and four thousand of all the tribes of the children of Israel.

After this, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth on the throne.

And all the angels stood round about the throne, and fell before on their faces, and worshipped God, saying, Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.

#### GOD SHALL WIPE AWAY ALL TEARS

One of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they ? I said unto him, Sir, thou knowest ; and he said to me, These are they which came out of great tribulation. Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst ; neither shall the sun light on them, nor any heat, for the Lamb in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes.

When he had opened the seventh seal there was silence in heaven about the space of half an hour.

## THE SEVEN ANGELS

I saw the seven angels which stood before God, and to them were given seven trumpets ; and the angels prepared themselves to sound.

The first angel sounded, and there followed hail and fire mingled with blood on the earth ; and the third part of trees was burnt up, and all green grass.

The second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood. The third part of the creatures in the sea died, and the third part of the ships were destroyed.

The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell on the third part of the rivers, and on the fountains. The third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth !

The fifth angel sounded, and I saw a star fall from heaven to the earth ; and to him was given the key of the bottomless pit. He opened the bottomless pit, and there arose a smoke as of a great furnace ; and the sun and the air were darkened. There came out of the smoke locusts upon the earth, and unto them was given power, and it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads. To them it was given that they should not kill them, but that they should be tormented five months ; and in those days shall men seek death and shall not find it, shall desire to die and death shall flee from them.

The sixth angel sounded, and I heard a voice from the golden altar, saying, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared to slay the third part of men.

The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and he shall reign for ever and ever.

## THE THRONE OF GOD

I looked, and, lo, a Lamb stood on mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and of a great thunder ; and I heard the voice of harpers harping with their harps.

They sang as it were a new song before the throne, and before the four beasts, and the elders ; and no man could learn that song but the hundred and forty and four thousand which were redeemed. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come. Worship him that made heaven, and earth, and the sea, and the fountains of waters.

I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God. I saw as it were a sea of glass mingled with fire, and them that had gotten the victory stand on the sea of glass, having the harps of God ; and they sing, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name ? Thou only art holy. All nations shall come and worship before thee, for thy judgments are made manifest.

### THE SEVEN PLAGUES

After that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened, and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, their breasts girded with golden girdles. One of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, and the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter till the seven plagues of the seven angels were fulfilled.

I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. The first went, and poured out his vial on the earth ; and there fell a noisome and grievous sore on the men which had the mark of the beast, and on them which worshipped his image. The second angel poured out his vial on the sea ; and every living soul died in the sea. The third angel poured out his vial on the rivers and fountains of waters ; and they became blood. The fourth angel poured out his vial on the sun ; and power was given unto him to scorch men with fire. The fifth angel poured out his vial on the seat of the beast ; and his kingdom was full of darkness. The sixth angel poured out his vial on the great river Euphrates ; and the water was dried up, and I saw three unclean spirits like frogs, the spirits of devils, working miracles, which go forth unto the kings of the earth to gather them to the battle of that great day of God ; and he gathered them together into a place called Armageddon. The seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*

## THE DOOM OF BABYLON

There were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were on the earth. The great city was divided into three parts, and the cities of the nations fell ; and great Babylon came in remembrance before God. Every island fled away, and the mountains were not found. There fell upon men a great hail out of heaven ; the plague was exceeding great.

There came one of the seven angels which had the seven vials, and talked with me, saying, Come hither ; I will shew unto thee the judgment. So he carried me away in the spirit into the wilderness : and I saw a woman sit on a scarlet coloured beast, full of names of blasphemy. The woman was arrayed in purple, and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations. Upon her forehead was written, *Mystery, Babylon the Great, the Mother of Abominations of the Earth.*

After these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every hateful bird. For her sins have reached unto heaven, and God hath remembered her iniquities.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her ; for she saith in her heart, I sit a queen, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be burned with fire, for strong is the Lord God who judgeth her. Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come.

The merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more : the merchandise of gold and silver and precious stones ; and of pearls, and fine linen, and purple, and silk, and scarlet ; and vessels of ivory and vessels of most precious wood ; and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing and saying, Alas, alas, that great city, that was clothed in fine linen, and, purple, and scarlet, and decked with gold, and precious stones, and pearls ! For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this ! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea ! For in one hour is she made desolate.

A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be thrown down, and be found no more. The voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more in thee. No craftsman, of whatsoever craft he be, shall be found any more in thee. The sound of a millstone shall be heard no more at all in thee. The light of a candle shall shine no more at all in thee. The voice of the bridegroom and of the bride shall be heard no more at all in thee. For thy merchants were the great men of the earth ; by thy sorceries were all nations deceived.

#### THE RIDER ON THE WHITE HORSE

After these things I heard a great voice of much people in heaven, saying, Alleluia ! Salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, as the voice of many waters and of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come.

And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written, that no man knew, but himself. He was clothed with a vesture dipped in blood, and his name is called The Word of God. The armies in heaven followed him on white horses, clothed in fine linen, white and clean ; and out of his mouth goeth a sharp sword, that with it he should smite the nations, and shall rule them with a rod of iron. He treadeth the winepress of the wrath of Almighty God ; and he hath on his vesture a name written, *King of Kings and Lord of Lords*.

#### THE BOTTOMLESS PIT

I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled ; and after that he must be loosed a little season, and shall go out to deceive the nations in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number is as the sand of the sea.

I saw a great white throne, and him that sat on it, from whose face earth and heaven fled away ; and there was found no place for them.

I saw the dead, small and great, stand before God, and the books

were opened ; and another book was opened which is the Book of Life, and the dead were judged out of the books according to their works. The sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged according to their works. And death and hell were cast into the lake of fire.

### A NEW HEAVEN AND A NEW EARTH

I saw a new heaven and a new earth, for the first heaven and the first earth were passed away ; and there was no more sea.

I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.*

He that sat upon the throne said, Behold, I make all things new, and he said unto me, Write, for these words are true and faithful.

And he said unto me, *It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things. I will be his God, and he shall be my son.*

### THE CITY OF PURE GOLD

There came unto me one of the seven angels, and he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God ; and her light was like unto a stone most precious, like a jasper stone, clear as crystal, and had a wall great and high, and twelve gates, and at the gates twelve angels. The building of the wall was of jasper, and the city was pure gold, like unto clear glass. The foundations of the wall of the city were garnished with all manner of precious stones, and the twelve gates were twelve pearls. Every gate was of one pearl, and the street of the city was pure gold. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it. The nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honour into it. The gates of it shall not be shut at all by day, for there shall be no night there. They shall bring the glory and honour of the nations into it, and there shall in no wise enter into it anything that defileth, or maketh a lie.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God. In the midst of the street of it, and on either side of the river, was the Tree of Life.

I, John, saw these things, and heard them. The grace of our Lord Jesus Christ be with you all.

*Amen*











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